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WE SHALL KNOW.

BY ANNIE HERBERT.

When the mists have rolled in splendor
From the beauty of the hills,
And the sunshine, warm and tender,
Falls in kisses on the rills,
We may read Love's shining letter
In the rainbow of the spray,
We shall know each other better
When the mists have cleared away.
We shall know as we are known,
Nevermore to walk alone,
In the dawning of the morning,
When the mists have cleared away.

If we err in human blindness,
And forget that we are dust;
If we miss the law of kindness
When we struggle to be just,
Snowy wings of peace shall cover
All the pain that hides away,
When the weary watch is over,
And the mists have cleared away,
We shall know as we are known,
Nevermore to walk alone,
In the dawning of the morning,
When the mists have cleared away.

When the silver mist has vailed us
From the faces of our own,
Oft we deem their love has failed us,
And we tread our path alone;
We should see them near and truly,
We should trust them day by day,
Neither love nor blame unduly,
If the mists were cleared away.
We shall know as we are known.
Nevermore to walk alone,
In the dawning of the morning,
When the mists have cleared away.

When the mists have risen above us,
As our Father knows His own,
Face to face with those that love us,
We shall know as we are known·
Love, beyond the orient meadows
Floats the golden fringe of day;
Heart to heart we bide the shadows,
Till the mists have cleared away.
We shall know as we are known,
Nevermore to walk alone,
When the Day of Light is dawning,
And the mists have cleared away.

Hartford, Wis. Nov., 1871. —*Golden Age.*

"Providence in the Light of Chicago."

FROM A DISCOURSE BY REV. JOHN WEISS.

When the mind of a country is pre-occupied by a great calamity, it instinctively takes the business of the preacher in hand, to furnish his topic; but it leaves to him its application. There is nothing in the world so religious as facts and events, because they suggest the laws upon which our welfare is founded and disclose our practical relation to the Infinite Life. More sacred than mere emotion, more deeply engaged with the divine than any mystic's rapture, and more effective than all theologies to state the precise conditions of divinity in humanity, is any tragedy that sweeps through our ignorance and weakness and lets in the daylight. Everything but a law is obscure.

We never fill with reverence or melt with true emotion so effectively as when the mind observes that every disaster has a divine intention, and is, indeed, peculiarly gifted to show God's health and he urges health on us. . . .

Nature is severely economical, and would transfer that virtue from her inanimate to her animate domain. In this sense, a word of the Lord came to Chicago one Sunday evening and rose to awful emphasis on Monday. But I fear the sects will translate it with denominational ears, as thus: "The heart of this waxeth hard against me and my Son; our scriptual scheme of salvation is falling obsolete in a city that goes ahead as if determined not to be vicariously saved. Vaunting its great achievements, it must be taught that its merits reside in another. Family prayer, too, has been neglected, and the unction which I love is rubbed off of rites and ordinances. And those freethinking Germans, providentially residing in a wooden district, must have a hint of the fire that I keep banked for infidelity." It is more likely this time that the sects will improve the occasion to rebuke money-getting, and the American tendency to fastness of life. So Deity is supposed selecting the city that has grown the most rapidly with concentrated ambition and a slightly upstart temper, and mulcts it in a few hundred lives, a couple of hundred million dollars, and miseries such as only a demon should devise; as if to say: "Now you are well put down, with a lesson of modesty and temperance direct from the kingdom of heaven." . . .

Theology rakes this threadbare hint out of the ashes, and imputes it as a native to Providence. But if God ever has a moral intention to preach a sermon against covetousness and prodigality, it must be through the conscience alone; for, plainly, He would prefer to have all created values saved; else why has He implanted in us these powerful instincts to get, to possess and to preserve, foreshadowed in animals and insects, which work, build and hive up their products? They show His special preference to create a society that shall be founded upon use, wealth and beauty, to have countries bound together by the triumphs of human industry, and cities filled with fire-proof hospitalities.

Perhaps the evangelical sentiment that is so prone to misimprove great events will be hushed by the plain fact of this disaster, which said: "There is no economy in the use of kerosene. When your firemen are jaded with their last battle, any cow can kick a flame four square miles through the prosperity of a city." Then it seems to me that the blaze went from house to house, like an assessor, accumulating the enormous valuation, running up in lurid figures a list of assets that Nature would have fain preserved; elevators projected to feed the grain of countless prairies into a world's hunger; the grain itself silently secreted from a whole summer's nutriment, and sweetened by its sun, hived up in this great center of railroads to be transferred upon its net-work of trains, representing fortunes before it started, and hurrying to meet commercial liabilities; the railroads, whose running order created values in cities on the seaboard and across the sea, and held tied to their rails the widow's income and the millionaire's solvency; fonts of type that were founts of information, like great water-works, delivering to every level, and helping to keep the public channels clean, irrigating distant prairies and trickling into cabin doors, tasted by the citizen in the morning, and by the trapper before night; archives of history, painfully gathered, that the great Western story might some day be fitly told into the ears of emulating generations; centers of influence, blocks of stores crammed solid with value to shake the insurance of two countries, rows of houses, where delicate affections went to sleep in safety after days that tested their costliness—all this shrivelled and vanished like a scroll, and as it goes, cornering hundreds of precious men and women, like rats, to stifle them—surely, Nature says that small wooden stables and mean sheds, in the midst of this priceless acquisition, leading it, like a train, to a bunch of straw, is poor economy. This was the plain prose of the divine message to Chicago. Prose, do I say? The oversetting of that shiftless lamp flashed the sublimity of terror and pity through the imagination of a continent.

The cities of the old world have been often addressed in the interest of this religion. Fire and pestilence have preached their sanitary and precautionary lesson. Paris is at last compelled, by a municipal ordinance, to have even the floors of its dwellings constructed of some fire-proof material; so that even the delirium of civic ferocity, bursting out after the rage of battle, and hostile explosions, could inflict but a scar or two upon her scornful beauty, which the experience of centuries had bequeathed to her.

Let Theology also look plainly in the face of the forest-fires which have desolated the humblest, and most industrious, the least arrogant citizens of two States. During a protracted drought, which turned great stretches of woodland into tinder-boxes, the accidental spark is dropped. A hot sky broods over the fire till it is large enough to put forth wings; then it flies by the acre and the mile, and carries its leagues of crest, high over the country. Its volume creates a vast and sudden rarification, and the air rushing in becomes a tornado behind the flame, as if something put forth an invisible hand to push and hurry it. Such a quantity of heat begins to liberate electricity, whose phenomena raise the terror and the danger to the highest pitch. So three elements conspired, and swept on with an impetuosity that ought to be shown, we think, only by beneficent movements; but they are always imperceptible, and summon us with a still, small voice. How much Deity was there in this fateful vehemence, this awful precision, this intolerable heartlessness, this insatiable thirst of a tiger that pounced on women and children and lapped them up, this roaring ferocity that could not wait for running, but must leap, and surprise the distance? Here, if ever, there were reasons for an interfering Providence—some lull of winds, some window of torrents opened, some marvel improvised. But no; pity did not stir; cause and effect went on untampered with; the commission of the elements was not revoked; they did their cruelest and farthest upon all the lowly-minded and the heavy laden. The lesson ought to be burnt into the supernatural theology of the country.

But Chicago's great fire did not shine only with prudential suggestions; it threw a flood of light over the advantages which this age is reaping from its scientific development, not merely in material matters, but—I notice now more particularly—its moral side, and the wonderful connection which it has established with our human feelings. . . .

If some great fire sweeps away the walls that separate great denominations, and the hands exchange gifts over the ruins, and the greater exchange of fraternal sentiment is made, if only for a day or a week, it is a divine lesson of a religion without a creed and morals without dogmatic schemes. The men and women, no longer comfortably buttoned

into pews, are out in the open weather together, and all the sects are mixed past praying for while they gaze at the strange redness of the Western sky. Why should they return to their old disdains? Why is not the new word of God broad enough to hold them all in the mutual furtherance of a great country's plans of education and improvement? Certainly the heart still feels broad enough to admit the sentiment of God's impartiality. The fire made no discrimination among the meeting-houses. The most evangelical was not dogma-clad against the sincere blaze; the most humane could not buy exemption of God. All those communicants are gazing at ruins that appear sadly all alike. Let them communicate forevermore in the sacrament of fraternity.—*The Commonwealth.*

Discourse by J. M. Peebles.

The Louisville papers are as willing to report Spiritualist's lectures as Orthodox sermons. Here is a portion of one of Mr. Peebles' late discourses, as reported in the Daily *Courier-Journal:*

THE DIFFERENT HELLS.

The Mohammedans believe in seven heavens and seven blazing hells—the highest of the hells being quite a comfortable abode.

The Swedenborgians preach of the heavens and the hells, and also of the "mitigation of the hells." Swendenborg conversed with spirits twenty-seven years of his life. His admiring followers are all spiritualists in the sense of believing in a present spirit communion. So the seventy communities of Shakers in this country are *all* spiritualists, and by common consent they are the most honest, upright and Christ-like people in the world. These, as well as Spiritualists, Mohammedans, Unitarians, and Swedenborgians, believe in heavens, hells, spheres, or several different states in the life beyond. But Evangelical Christians admit but two conditions—two places beyond the grave—*heaven* and *hell.* At death, the good go to heaven to praise God, and the sinful sink down to hell to be tortured and damned forever. Graves seal eternal destinies. There is no chance for repentance or progress in the future state, say sectarists. Aye, worse; orthodox theologians send good moral men to eternal torment and murderers to heaven. A man may be upright, benevolent, forgiving and honest, but unless he is converted: "born again," baptized and believes right, he will be damned. While on the other hand, a man may lie, cheat, steal, slander, murder, and then repent; exercise faith in Christ and then be saved—swinging from the gallows to glory. This is orthodox justice.

The sectarian clergy used to preach hell in this style. The orthodox Ambrose, in his sermon on "Doom's-day," says:

"When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ears with the hideous yellings and outcries of the damned in flames, the nostrils shall be smothered as it were with brimstone; the tongue, the hand, the foot, and every part shall fry in flames!"

Rev. Mr. Emmons in his sixteenth sermon, says:

"The happiness of the elect in Heaven will in part consist in witnessing the torments of the damned in hell, and among these, it may be, their own children, parents, husbands, wives, and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who instead of taking the part of those miserable objects, will say, 'Amen, hallelujah, praise the Lord.'

"Every time the saints look upon the damned it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sights of hell torments will exalt the happiness of the saints forever."

The Rev. Mr. Edwards in his practical sermon, XXII, says:

"The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing, and excite them to joyful praises.

The Rev. Thomas Boston, an orthodox divine, in his "Fourfold State," says.

"The godly wife shall applaud the justice of the Judge in the condemnation of her ungodly husband. The godly husband shall say amen! to the damnation of her who lay in his bosom! The godly parent shall say hallelujah! at the passing of the sentence of their ungodly child. And the godly child shall from his heart approve the damnation of his wicked parents who begot him, and the mother who bore him." (p. 336.)

The Rev. Thomas Vincent, a Calvanistic clergyman, indulges in the following strain:

"This will fill them (the saints) with astonishing admiration and wondering joy, when they see some of their near relatives going to hell; their fathers, their mothers, their children, their husbands, their wives, their intimate friends and companions, while they themselves are saved! * * Those affections they now have for relatives out of Christ will cease; and they will not have the least trouble to see them sentenced to hell, and thrust into the fiery furnace.

The evangelical clergy used to believe and preach "infant damnation." Here is a paragraph from the old Presbyterian Confession of Faith:

THE DISPOSAL OF JUVENILE SINNERS.

"Elect infants, dying in infancy, are regenerated and saved by Christ, through the spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word." pp. 68, 69.

If such language means anything, the phrase, "elect infants," presupposes that there are non-elect infants Dr. Jonathan Edwards is reported to have said that:

"Reprobate infants are vipers of vengeance, which Jehovah will hold over Hell in the tongs of his wrath, until they turn and spit venom in his face."

And John Calvin of Servetus memory disposes of juvenile sinners in this way:

"Children bring their condemnation with them from their mother's womb, being liable to punishment, not for the sin of another, but for their own; for although they have not yet produced the fruits of their iniquity, they have the seed inclosed in themselves; nay, their whole nature is, as it were, a seed of sin; therefore it cannot but be odious and abominable to God."

The preaching of these odious and unreasonable doctrines has made more deists and scoffing atheists than all the Paines, Volneys and Voltaires that ever wrote. No rational man can believe irrational and unreasonable dogmas. Belief is not a matter of choice. Sufficient evidence compels it; a lack of evidence necesearily prevents it.

LINCOLN IN HELL.

It was amusing to see what a struggle churchmen and members of "Young Men's Christian Associations" had to get President Lincoln into heaven. It was well known that he made no profession of Christianity. He was a member of no church. He had not been converted nor baptized; neither had he any saving faith in the "atoning blood of the Lord Jesus." In this unbelieving condition he was thrust from a *theater* into *eternity.* And if the orthodox creeds of this city are true, Abraham Lincoln is this night wailing with the damned in hell. More than this, Shakspeare, Byron, Burns, Shelley, Edgar A. Poe, Benjamin Franklin, Dr. Rush, John Adams, Thomas Jefferson and multitudes of other just such royal souls, are doomed to eternal fires. Allowing this true, give me hell also, for I would prefer it with such company to a little gold-paved heaven, mingling with bigoted, long-visaged, psalm-singing sectarists.

FUTURE HELL.

Though rejecting the churchal notion of future endless hell torments, Spiritualists believe in a just and adequate punishment for all sins—sin being a violation, or a coming into false relations with, nature's divine laws. Over nature's divine temple is written, "No forgiveness." God is just. Penalties are certain of infliction. It is cause and effect—sowing and reaping—God being "love," and as well as just, however, all divine punishments are amendatory in their tendencies, and designed for the sufferer's good. There is no absolute evil in the universe, because God fills the boundless immensity of existence. Trials are disciplinary—tears crystalized to pearls—and the feet that bleed are on the way to see the head crowned.

HEAVEN IS ATTAINED

through aspiration and spiritual growth. It is subjective—a coming into harmony with the divine laws of our being. The good are saved; they enjoy heaven now, and the preparation and enjoyment of heaven now prepare the soul for a more glorious heaven in the future. The Scriptures speak of the glorified as clothed in "white robes, in shining garments." Would you be thus clothed immediately upon entering the world of spirits? Then begin the great work of mental and moral purification now; for each enters the world of spirits precisely as he left this. There congenial souls meet and blend. In those more beautiful homes of spirits, love is law, heart responds to heart, pulse throbs to pulse, and souls respond to souls in immortal harmony.

Religion in Louisville.

MANY CONVERTS TO SPIRITUALISM.

Mr. Editor,—It will doubtless gratify the readers of the AMERICAN SPIRITUALIST to know that their sublime and beautiful faith has got a strong foothold in this city. The higher intelligences see that from its geographical position, its control of Southern trade and travel, and its moral and political influence throughout the South, Louisville is a most important strategic point. They have doubtless aided the brave hearts who in storm and sunshine have planted the good seed which is ripening into a glorious harvest.

In subsequent letters I propose to tell your readers something of the early struggles of Spiritualism here—something of the services rendered to our cause by Brothers Slade, Peebles, Forster, Lynn, and Whiting, and by Sisters Wilcoxson, Ballou, Wilhelm, and Pease—something of the advocacy of despised truth by the Fays, Russells, Hawks, Roses, Harchers, Ebys, Andersons, Spurriers, Jewells and others—something of that untiring devotion which inspired the life of our departed father Smith; but at this time I only desire to mention two or three particulars:

One of them is, that while in numbers, in wealth and in social position, Spiritualists are here far out stripped by sectarists; they boldly avow their faith and meet so rigorously the assaults made from time to time upon their philosophy. that now there is not a clergyman of any Orthodox sect in Louisville who does not wish to avoid controversy with Spiritualists.

The next point worthy of note is that we have here few public but many private mediums. By this I mean that while there are few mediums who devote themselves to giving tests and taking pay for the time spent, there are hundreds who are so far developed that they and their families get the most satisfactory evidences of spirit presence and control. They shrink from publicity, they refuse, in many cases, to meet strangers in seances, but they know that they do not humbug themselves, and that the manifestations come from intelligences outside of bodily organizations.

It has been the faith of the Louisville Spiritualists that by securing proper conditions of mind and body and patient perseverance, any person could become mediumistic, and there are not only many circles, but many persons sit alone regularly and find that thus their spirituality is developed. The promise, "seek and ye shall find," has been verified to them. Now we have mediums in every rank of life, in every church organization, and of every age, down to children of eight or ten years. We have mediums of many kinds. The tests they give are calculated to startle the most sceptical and induce them to seek such self-development as will demonstrate Spiritualism to absolute certainty.

Some of our mediums, as Mrs. Hollis and Mrs. Keigwen, have given thousands of tests of the most satisfactory character.

In subsequent letters I propose to refer to them and scores of other excellent mediums.

Mr. Thomas Gales Forster will on next Sunday close his engagement as a lecturer. He has on each Sunday for a month past addressed, morning and evening, audiences twice as large as those of any sectarian minister in the city, and has given the utmost satisfaction to those who heard him. Yours truly.

PROGRESS.

When Handel once undertook in a crowded church to play the dismissal on a fine organ there, the whole congregation became so entranced with delight that not an individual could stir, till, at length, the usual organist came impatiently forward and took his seat, saying, in a tone of acknowledged superiority, "You cannot dismiss a congregation! See how soon I can disperse them."

Testimony of an Investigator.

BY JNO. H. FRINK.

EDS. AM. SPIRITUALIST—Having for the last three years been an investigator of the phenomena of Spiritualism, and feeling an ardent desire to promulgate my experience and sentiments connected with this beautiful philosophy, which is creating considerable excitement and investigation among the most erudite and profound thinkers of this age, I feel impelled to cast my mite into the treasury of corrobative evidence which is being developed in verification of spirit communion; and those who are watching its progress can discover a rapid accumulation of this evidence.

I am aware that in avowing my sentiments so enthusiastically in regard to the phenomena which is so little understood by the masses, I shall be met with powerful opposition on the part of those who cannot realize or accept the truthfulness of Spiritualism as it is being demonstrated under certain conditions in its various phases—some of which I have witnessed to my utter astonishment and gratification; and there are thousands, not only in America, but in Europe, who have witnessed similar manifestations and entertain the same candid convictions of their reliability that I do; and as developments from time to time increase, it is destined to extend its beneficent influence, and, as a sequence, will operate as an auxillary in dispelling many of the incongruities and scepticisms so prevalent among that class who anathematize the believers in Spiritualism, and at times, accompany their opposition with unjust accusations and vile epithets.

I am candidly inclined to the belief that the antagonism existing in the minds of some in regard to the reliability of spirit communion, as accepted by those who are denominated Spiritualists, originates, in a great measure, from the early training and inculcation in the belief of certain dogmas and creeds, from which, as they conceive, there can be no appeal, and these ideas, however erroneous, being so indelibly impressed on the mind by this protracted course of instruction, tend to obscure their mental perceptions, causing them to resist facts embodied in this philosophy. Hence, I suppose, we should bring into requisition one of the noblest characteristics of our natures—charity; looking forward to the time when all shall realize its beauties, if not while in this sphere, where they are surrounded by certain conventionalities, the spirit will, when released from this mortal casket, become the recipient of its blessed influences and priveleges. Our opponents, not infrequently, and I have no doubt conscientiously, anathematize and vituperate those who entertain adverse opinions, and attribute belief in the spiritual phenomena to lunacy, or to some cause not consistent with rationality. And there are persons who, whenever a believer in Spiritualism, owing to his or her peculiar idiosyncracies, deviates from the paths of moral rectitude, are prone to attribute the indiscretions to the influences of a belief in this phenomena, and pronounce their *ipse dixit* by classing all believers in the same category.

Now, in opposition to this erroneous idea, I can, without fear of rational contradiction, assert that there are thousands who are firm believers in Spiritualism, not only in America, but also in Europe, whose reputation for intelligence and probity of character will compare favorably with the most accomplished and exemplary who denounce spiritualism. And when I call to mind some of the frailties and indiscretions of the members and pastors of the so-called Christian churches, which are from time to time made public through the secular press and otherwise, I feel constrained to express my astonishment that our accusers, among that order of believers, do not see the inconsistency of their arguments. I will here venture the assertion that the believers in Spiritualism can point them to as many instances of inconsistency of conduct on the part of Orthodox church members, as among those professing to be Spiritualists; hence, I repeat, that to attempt to stigmatize and associate all believers in Spiritualism with those who indulge in free lust and other corruptions, would be as inconsistent as to attribute all the vile conduct that has manifested itself among that class of individuals denominated members of Christian churches, to a belief in their peculiar creeds and dogmas. In calling attention to these inconsistencies, I will endeavor to divest myself of uncharitableness in my criticisms; for I am willing to admit that I am acquainted with many persons connected with the Orthodox churches who are leading moral lives, and, no doubt, are endeavoring to carry out the Christ principle to the best of their ability and conceptions of what constitutes Christianity. My own feelings have been pained, at times, to witness the deficiency of the Christ principle among some; when in an evil hour of temptation, to which we are all more or less subjected, some unfortunate brother or sister, owing to their peculiar organisms, depart from the paths of virtue; and when circumstances should elicit charity and pity, instead of exercising proper commiseration and lenity towards the erring individual, they manifest a disposition to cast them off, accompanied with harsh epithets, forgetting that beautiful incident recorded in the Bible, that occurred during the sojourn on earth of the lowly Nazarine. When the woman was brought into his presence for him to pass judgment, for the alleged committal of a foul misdemeanor, the penalty for which, in those days, was to suffer death by being stoned; the man whose entire history, if we can rely on what is recorded in the Bible, was the embodiment of purity and love, possessing the most ennobling characteristics of humanity, responded to her accusers, the Scribes and Pharisees, "He that is without sin among you, first cast a stone." This was evidently a stunning rebuke, and, if we can credit the account, his rejoinder to their interrogatories had the desired effect, for they immediately withdrew from his presence, and this movement on their part, as I construe it, was a tacit acquiesence in the consistency of the Nazarene's decision, and, in all probability, brought vividly to their recollection some of their own frailties and deviation from the paths of righteousness. But now comes the crowning beauty of Christ's admonition, and its applicability in other cases of human transgressions. Jesus said to the woman: "Who are thine accusers—hath no man condemned thee?" The woman replied: "No man, Lord." And Jesus said unto her: "Neither do I condemn thee; go and sin no more."

Now, I claim there is a manifest impropriety on the part of those who entertain adverse sentiments in regard to Spiritualism, to class all believers alike in regard to their moral status; and it does appear to me that any person possessed of ordinary perceptions of what constitutes consistency, can, if they will but disabuse themselves of prejudice and seriously reflect for a short time, discover the fallacy of such *exparte* denunciations; and of arrogating to themselves so much pre-eminence, on the score of their peculiar ideas of what constitutes Christianity. If I rightly understand many passages of the book called the Bible, which is accepted (by those who are denominated members of christian churches) as the word of God, and on the teachings of which they predicate their belief in salvation from sin, thereby securing to themselves an eternity of bliss when the spirit shall have taken its flight from this mortal casket, and become an inhabitant of the spirit spheres,—the believers in Spiritualism can point them to many passages in that book that are demonstrative of what is transpiring in the latter part of this nineteenth century, in different sections of this country—and also in other portions of the world,—as connected with the beauties of this Phenomena, which I most conscientiously believe to be the result of one of God's immutable laws, which have existed in past ages, and are now manifested to those who will but seek and investigate in the right spirit. For my own part, I embrace this belief with a heart glowing with gratitude to the dispenser of all good, for the reason that I believe it has developed to me facts pregnant with beauties that at times illumine my mental vision, thereby reconciling previous doubts as to the ultimate of my spiritual existence. I have endeavored to investigate this phenomena with much care; and having heard with my ears and seen with my eyes, and (as I firmly believe) had the privilege of communing with God's messengers, and holding sweet converse with the immortals who have been lifted out of their mortality, I will, in a future article, narrate some of the most remarkable of my experiences, during the past three years of my investigation; and the most convincing manifestations of spirit communion I have received through the wonderful mediumistic powers of Dr. Henry Slade, now located at No. 210 West Forty-Third street, New York, and by whose instrumentality as a medium for spirit intercourse, I have (as I most conscientiously believe) had sweet converse with those who, when in this mundane sphere, were allied to me by the ties of consanguinity,—and much beloved, and who have ever been held in sacred remembrance.

New London, Conn.

Brother Moody, the noted Chicago revivalist, has what he calls his "lamb meetings," a kind of spiritual object teaching, in which he takes a veritable lamb on the platform of the meeting he is to address, and then reads from the Bible and discourses upon the texts which allude to the "lamb of God,who taketh away the sins of the world."—*Boston Herald.*

Experience has demonstrated that of any number of children of equal intellectual power, those who receive no particular care in childhood, and who do not learn to read and write until the constitution begins to be consolidated, but who enjoy the benefit of a good physical education, very soon surpass in their studies those who commence earlier, and read numerous books when very young. The mind ought never to be cultivated at the expense of the body; and physical education ought to precede that of the intellect, and then proceed simultaneously with it, without cultivating one faculty to the neglect of others; for health is the base, and instruction the ornament of education.—*Spurzheim.*

THE PERSONALITY OF THE DEVIL.—It is just as reasonable to imagine that the north wind, the zephyr the mountain streamlet, the ocean and the air, are persons, as the old mythologies represented, as that the evils of society are the products of an invisible evil personality who tempts every soul that lives, continually, and fills the world with ebullitions of hate and experiences that are tortures. Moreover, there is just as good scripture warrant for believing in the personality of Wisdom,and of the Name of the Lord instead of Satan; while James, instead of charging temptation upon a personal Satan, says, "every man is tempted when he is drawn away by his own lust and enticed." Dr. Bushnell, one of the ablest of our theologians, abandons the personality of Satan as untenable, and says the word, as used, simply stands for the totality of evil. We are sorry we cannot comfort our Methodist friends in their sore trouble. If their church is failing for want of a personal devil to prop it up, we can only regret that they did not build on a surer foundation. So far as our observation and knowledge go, the men for whom God is not enough, and who need a personal devil to kick and toss and terrify them into the performance of duty, are utterly untrustworthy and equal to any weakness and wickedness.—*Golden Age.*

The Giants.

Editors of American Spiritualist:

In No. 20 of THE AMERICAN SPIRITUALIST (Oct. 7th) occurs a paragraph, "*There were giants in those days*" referring to the discovery of the bones of a giant race, between Weldon and Graysburg, Virginia, and asking the questions—"Who were those giants? To what period of the world's chronology did they belong?" And "why do they not, measurably, reproduce their history through modern media?"

I propose to partially answer these questions, and send you a copy of a portrait of YERMAH (one of the giants), which was given through the mediumship of Wella and Pet Anderson, under test conditions as follows: Two years or more ago, General Winchester, then of New York, sent me a specimen of work from a mine he was interested in, for a psychometrical examination. While writing out my impressions, Yermah presented himself, and I wrote out a description of him, sending it to the General.

About a week after having received it, he and wife called to spend the evening with Mr. and Mrs. Anderson, having said nothing to Anderson's—or, in fact, to any other parties—about the ancient spirit I had described. While conversing socially, Mr. Anderson said he was strongly impressed to give the General a sitting, which was assented to by W., he having made two efforts to obtain a picture of his first wife, without success, and supposing it was to be her picture. But, when Mr. Anderson brought in the result of the sitting, it was a portrait corresponding in every particular with the ancient spirit I had described.

But to go back a few years: In 1857-58 I was first controlled by spirits who claimed to have lived before the historic period, and who asserted that the tradition of *Atlantis was no fable;* that instead of being an island it was a continent, nearly centrally located between the western coast of America and the eastern coast of Asia; also, that in mounds and caves, within the next two decades, would be found evidences that would go far to prove their former existence; also, that their average height was eight feet, the individual whose photograph I send having been seven feet six inches in height. He states that they were skilled in metallurgy, except as to iron, using copper (which they knew how to temper) instead. That a little more than 16,000 years ago, a vessel from Atlantis being driven from its course by stress of weather, drifted to the coast of America, where the officers and sailors discovered the precious metals.

The vessel found its way back, and reported the facts to the government, which fitted out expeditions for mining purposes that met with great success,—parties making their way even to the copper mines of Lake Superior, where their tools and evidence of their work have been found.

Yermah was at the head of these expeditions, during which time a great convulsion of nature sunk the parent continent, leaving Yermah, who belonged to the first caste, and two others—with several hundred workmen—on our continent, cut off from their base of supplies, their homes and kindred. Yermah and his compeers were not allowed, by the law of their caste, to marry outside of it, and, consequently, left no direct descendants. But the workmen of the third caste were not so restricted, and inter-married with the natives, giving of their civilization to the Peruvians, Aztecs, &c., but were finally exterminated, leaving nothing behind them but the ruins of temples, scattered earth-works, mounds, a few bones, tools, &c.

Much more has been given me with regard to this race, but as other individuals have given their portraits, and they promise to give a connected statement in the future, let this suffice for the present. I have the picture, life-size, together with three other spirit-pictures, through the mediumship of the Anderson's, which I may refer to again. I can send photographs of this picture for 35 cents, to those who want them. Yours for Truth,

JAMES COOPER, M. D.

Bellefontaine, Ohio.

Spirit Communion.

VERIFICATIONS OF SPIRIT-MESSAGES.

Evidence still continues to arrive at this office concerning the truthfulness of our sixth page Messages, received through the mediumship of Mrs. J. H. Conant, at our Free Circle Room. To these gatherings all well-disposed persons, interested in the investigation of the subject, are cordially invited at the time specified. We would request any party knowing of the verity of a message published by us, to send us a brief statement of the same.

We give below a letter, testifying unmistakably in the case of which it treats:

Dear Banner,—It gives me pleasure to acknowledge the correctness of a message from Jehu Hatfield, in the number of the *Banner* dated Oct. 28th. Mr. Hatfield was my foreman for several years, and I recognize the language as peculiarly his. "God bless you!" was always in his heart and hand, and the communication, beginning and ending, sounds just like the good man that he was. In his last hour he told us he knew where he was going, and that we should hear from him—and I believe we have. Those who think Spiritualism will not do to die by, should have been with Bro. Hatfield in his last moments; to me it was more of a source of rejoicing than of sorrow, for I felt that he was going home a little before me, and that we should meet again in some of the beautiful mansions in the great home of our loving Father.

E. WATERS.

Troy, N. Y., Oct, 1871.

[*From the Banner of Light.*

"For Christ's Sake, Amen."

BY E. S. WHEELER.

"Lord deliver us from our friends" is not an appeal which is appropriate for civilized life alone, and the Ottawa red men of the Kansas would cherish it as their daily petition did they once understand its significance. In sanctuary privileges and general means of grace they have certainly been blessed, as the Baptist denomination has been proselyting among them since 1823, until about seven-eighths of all the males are professed converts to that faith. Ten years ago, though numbering only about 300 souls, they possessed 75,000 acres of excellent land in Kansas, and with views expanded by the sunlight of Baptist interpretation, began to feel the need of educational facilities for their children. This feeling was taken advantage of by the gospel Hengists and Horsas who offered to establish an institution under the honorable title of the Roger Williams university, if they would give 20,000 acres of land on the promise of the managers to feed, clothe and educate not more than thirty Indians each year for the period of thirty years. The Kansas Legislature gave them a charter, but the secretary of the interior at that time refused to recognize a denominational school. He allowed, however, the endowment of an institution, supposed to be an Indian school, under the title of the Ottawa university. But the board of trustees filed a statement that the Ottawa university was only the Roger Williams university under another name, and so proceeded to appropriate the avails of the Indian lands, not for an Indian school, but for what the trustees themselves term "the Baptist educational organization of the State."

Since that time white Baptists have been educated, not alone by the sweat of the red man's brow, but by entangling him with a slow subtlety into a surrender of all his ancestral estates until the Ottawa Indians own by law or grace not a foot of land in Kansas, and no money with the exception of $20,000 trust fund, which a dishonest agent has misapplied and will not be likely to restore. By their reduction to beggary, all interest in their own elevation is lost, and they do not ask for even the promised scant reward of their sacrifice. They are rapidly approaching extermination, and when the last red man sinks into his grave, this holy band of watchers for that event can look around and survey their missionary work for fifty years

The above is a fine specimen of Orthodox swindling, and is as creditable to the Baptists as their Book Concern thieving is to the Methodists. Eusebius and the primitive Bishops considered it pious to *lie* for the good of the Church; modern saints *steal* in the same faith. Lo, the *poor* Indian! Lo, the rich Baptist! "Shame, where is thy blush?"

To Englishmen.

Mr. Peebles writing to the *Medium and Daybreak*, published by James Burns of London, pleads in this wise:

COME TO AMERICA.

We mean it. Subsistence must limit population, and if unchecked, population doubles itself every 25 years, as Malthus and others estimate, what is to become of you, O Englishmen? It is said that 30,000 families own nearly all the lands of England, while four Dukes own a fourth of Scotland. It is strange that English journals were forced to admit last March that London alone had over 160,000 paupers—and it is well known that paupers breed paupers—and further, that the breadstuffs raised in England would not support her population four months of the year? What a prospect! And to be *practical*, what is to become of you? Why, emigrate. America with open arms invites. The spirits of thrift and fraternity say Come. Our vast prairies in the West, waiting in Spring-time to be tickled with plough and spade, will in the mellowing days of Autumn laugh with golden harvests. Reference to the "Records in the General Land Office show that the United States is the greatest land owner in the world, being possessed of 1,633,742,562 acres of land, not including Alaska. East of the Mississippi there are about 60,000,000 acres of public lands not yet disposed of, chiefly in Wisconsin; and west of the Mississipi there are 973,472,563 acres, distributed as follows: Iowa, Missouri, and Arkansas, 16,000,000; Dakota and Wyoming; 145,295,284; Montana, 86,904,605; Kansas, 43,158,076; Nebraska, 52,523,637; Colorado and Idaho, 117,800,000; New Mexico and Utah, 224,140,000; Nevada and Arizona, 136,000,000; Minnesota, 36,776,176; California, Oregon, and Washington, 201,000,000; Indian Territory, 44,154,000."

Most of these lands are to pre-empt. Our Government says, "Settle on these inviting acres: live on them, and they are yours—as *freely* yours as the air you breathe."

Some persons may be in doubt as to the peculiar belief held by Theodore Parker. The Boston *Advertiser* is responsible for the following extracts found in a recently published sermon by this noted divine. The *Advertiser* says:

In a recently published sermon, Mr. Parker gives the following as a portion of his Confession of Faith: "I do not believe there ever was a miracle, or ever will be; everywhere I find law,—the constant mode of operation of the infinite God. I do not believe in the miraculous inspiration of the Old Testament or the New Testament I do not believe that the Old Testament was God's first word, or the New Testament his last. The Scriptures are no finality to me. Inspiration is a perpetual fact. I do not believe the miraculous origin of the Hebrew Church; or the Buddhist Church; or the Christian Church; nor the miraculous character of Jesus. I take not the Bible for my master, nor yet the Church; not even Jesus of Nazareth for my master. I feel not at all bound to believe w at the Church says is true, or what any writer in the Old or New Testament declares true: I am ready to believe that Jesus taught, as I think, eternal torment, the existence of a devil, and that he himself should ere long come back in the clouds of Heaven. I do not accept these things on his authority. I try all things by human faculties."

That man has had a liberal education who has been so trained in youth that his mind is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature, and the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heal by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself. Such a one, and no other, I conceive, has had a liberal education; for he is, as completely as a man can be, in harmony with nature. He will make the best of her, and she of him. They will get together rarely; she as his ever beneficent mother, he as her mouthpiece, her conscious self, her minister and interpreter.—*Huxley.*

PHENOMENAL.

Media in Louisville.

MRS. HOLLIS AND MRS. KEIGWEN.

It is a common saying that there are seventy individuals in this key-city to the South, known to be richly gifted with mediumship. All differ, however, in their manifestations. We are authorized to publish the names of but two, Mrs. Hollis and Mrs. Keigwen. So rare, it is worthy of putting on record, that while lecturing five Sundays in Louisville, and meeting many media, we did not hear one speak in any possible way ill of another. Envy, jealousy, hypocrisy—these are the devils that need casting out!

Speaking one evening in Jeffersonville, just across the river from Louisville, a party came in early for a sitting with Mrs. Keigwen, who resides corner of Mulberry and Maple streets. They called for their spirit friends. Mrs. K. put the slate under the table; the gas burning, the company chatting, and ourself thoughtfully reading the evening's newspaper "Hark! the pencil's writing," said one. An electric shock thrilled our brain. A voice on our impression, more potent if possible, said, "*it is A. B. Whiting.*" Taking a scrap of paper, we immediately penciled his name, showing it to Dr. Elliott by our side. Mrs. Keigwen withdrew the slate; on it, written in handsome straight lines, was the following message addressed to us:

Good evening Bro. Peebles. I feel like exclaiming, "Oh, death where is thy sting? Oh, grave where is thy victory?" To me death had no sting, and o'er my spirit the grave has n victory. It holds the body in which I once walked the earth; but I live still, and live to do God's work, and I thank him for it. 'Tis a kind, loving Father, *my* God; not yours nor any one's else, but my God, who saw fit to allow me to stay in the tenement of flesh till I had seen one of the dearest wishes of my heart fulfilled—the great increase of Spiritualism! Oh, how many times have I thanked my God for this. It was only a few days before the change that I was talking with myself and my God, and I said: "Now, Lord, why may I not depart in peace? Mine eyes have seen thy salvation—seen a great work done for the people—I am ready to go." I had always desired to depart suddenly. But when the messenger came, I did not know I was called. I did not understand that such soft hands were unloosing the mystic cord that bound me to mortal life. I had thought that death might come in a harsher way, with a struggle; but the loving father prevented, for which I thank him. Bro. Peebles, I want you to continue the work I know you have the will. Work on, and strength—*more strength* will be given you. There are souls to be liberated from the bonds of superstition, and *your* God will help you for the truth's sake. I will be with you to-night. A. B. WHITING.

Mrs. Josephine Keigwen, a resident of Jeffersonville from childhood, was educated in the Presbyterian church. About four years since she became a medium. Voices were heard without the trumpet, in daylight. Furniture was moved without hands. Charlie Morgan, a brother of Mrs. K., is truly a "familiar" He talks seemingly as easy as though in his physical body. Two of Mr. Keigwen's brothers are Presbyterian clergymen. They have witnessed these manifestations repeatedly, and know them to be *facts;* but they insist that "*it is the Devil.*" Mrs. K.'s house is thronged with visitors, and through her mediumship thousands are being convinced of a future existence!

Mrs. Mary Hollis residing at 917 Portland avenue, has at times been clairvoyant from her earliest recollections. The heavenly scenes that gladdened her vision, she at first supposed resulted from a vivid imagination. Occasionally it was given her to forecast the future. Some eight years since she became cognizant of her gift for the rapping vibrations. Through them wonderful tests were given to convince skeptics. When told by the immortals that she was to become a public medium, her very soul rebelled. The slate-writing phase came to her about two years since. This was followed by speaking through a trumpet, which at first frightened her. Frequently visiting other cities, she gives astounding proofs of immortality to doubting minds. Mr. Hugh Preissler forwards us a most beautiful communication from his daughter Mary in the Summer-Land. It will be published when space permits. How sweet and comforting these messages from the better-land. Mrs. H.'s home is crowded continually with anxious persons, desiring to hear from the loved ones in Heaven. Blessings, rich blessings upon our media; they are the martyrs of this country.

More "Tricks" for the Investigator.

Our friend of the Boston *Investigator* replies to our citations of spiritual phenomena, quoting from our article, and with characteristic frankness, which we much admire, acknowledges his inability to explain said phenomena, but tries to console himself with the suggestion that if he could get behind the scenes he could do so.

Not only is every skeptic invited behind the scenes, as far as we know, with all genuine, honest media, but the fullest opportunity is always most cheerfully given for the most ample investigation that any sincere, earnest person could desire, not excepting Bro. Seaver of the Boston *Investigator*.

We greatly fear the *Investigator*, so long sternly Infidel, has almost become chronic with the general idea not to admit anything possibly true in regard to the phenomena of Spiritualism. Being supremely, only and entirely *infidel*, our friend Seaver cannot avail himself of the Devil-dodge, at which poor Elder Grant, of the *World's Crisis*, is constantly making such fearful grimaces; and to which though the Orthodox world ascribe everything in Spiritualism, their ignorance and bigotry will not allow them to understand. Therefore, the *Investigator*, in order to "ply its avocation," must needs have something that will match the Orthodox dodge, of having an omnipotent devil, who shall be henceforth accountable for all the phenomena of Spiritualism. But like the Orthodox, its assumptions are unfounded, and all its attempts at argument are too *thin.*

For all the intelligent phenomena transpiring in the world, it has but one answer—"Trick! Trick!! Trick!!!" While blind, senseless, christian bigotry and intolerance have but one answer—"Devil! Devil!! Devil!!!"

But having a deep interest in the welfare of every human being, we propose to continue our self sacrificing efforts in behalf of the *Investigator*, suggesting that until they change their name, we are justified in *assuming*, at least,—though it may possibly be far from the fact—that they are *sincere* investigators of *everything.*

With this assumption we beg leave to cite a few more "tricks" for the *Investigator* to explain. And, first, we cite again one of those "tricks" which the *Investigator* finds it utterly impossible, thus far, to explain—produced through the mediumship of

DR HENRY SLADE.

This time the witness is *not* a Spiritualist; hence could not be suspected, we suppose, of helping the "tricks" along. For aught we know the witness may be of the more intelligent and advanced class of Boston Investigator Infidels. It looks very much like it. Bro. Seaver will please make a note of it. But to the "trick."

As Gen. Wisewall, of New York, was going down town one morning not long since, a friend said to him, as they came near Dr. Slade's office, "Let us go in and see what we can get from the spirits." The General laughed at his friend, but to humor him called on Dr. Slade. Among other manifestations, the little piece of pencil, about the size of the head of a pin, in the full light and without any mortal hand touching it, wrote on the slate to Gen. Wisewall: "Go to Jay Cooke's banking house, and you will hear news that will surprise you. (Signed.) R. W. LATHAM."

The General and his friend left Dr. Slade's office, and with incredulous smiles suggesting to each other that probably they would be "sold" if they went inquiring for news. But determining to test the matter, they soon arrived at Jay Cooke's banking house, when the first thing said to them on entering the door was, "R. W. Latham is dead!" Surely they had got the "news" that surprised them! The General, as well as his deceased friend, were *strangers* to Dr. Slade!

Will the *Investigator* tell us how the nice little "trick" of conveying that intelligence was accomplished. Simply saying it was a trick will not do for such profound (!) *reasoners* as are our infidel friends! Come then, Bro. Seaver, tell us all about it. Not much more intelligence in the sneers and scoffing of skeptics, regarding fact and phenomena, than in the flippant denial of Christian simpletons and bigots, who delight in swallowing whales, with a *live Jonah* thown in, every morning for breakfast, without even so much as a question whether that is the best way to take *fish*, provided they find directions so to do in that blessed "Cook-Book," the Bible.

The above item in this constantly increasing phenomena is but one instance of the thousands upon thousands occurring with the different media, in all parts of the habitable world, so that if it is merely a "trick," it is a rather extensive one; and the manifestations being so general, it does not speak any too well for either the intelligence or industry of such zealous skeptics as our Boston *Investigator* friends, that they have not found it out and told the waiting, anxious, wondering world what the *modus operandi* of the "trick" was.

We have more and very conclusive evidence by the mediumship of that truly remarkable test medium, Charles A. Foster, of New York City, which we shall present next issue. In the meantime, tell us *how* the "Trick" is done. A. A. W.

Spiritualistic Phenomena.

The English papers are a little bothered just now with spiritualistic phenomena. Mr. Crookes, F. R. S., and editor, I believe, of a scientific journal, has been testing Mr. Home by rigidly scientific methods. He prepared, at his own house, a balance constructed in such a way as to show the smallest amount of the force called spiritual. In the presence of Mr. Home the balance showed the action of an invisible force, which Mr. Crookes has named psychic, registered from two and a half to fourteen pounds. Mr. Crookes also prepared an iron cage, in which was placed an accordeon, in such a manner that Mr. Home could with one hand hold the bellows-end of the instrument, but no one could touch the keys. "Psychic force," however, was equal to the occasion, and played the Fellow of the Royal Society several favorite tunes, and even after Mr. Home took his hand away and placed it in plain sight upon the table, the instrument was seen by Mr. Crookes and his scientific friends to go on playing in the wire cage, with no visible hand in contact. The *Spectator* is very wise about it. It is only to be ascertained whether the tunes played were known to Mr. Home or any person present; because, if a man only knows "God Save the Queen" or "Yankee Doodle," his psychic force can play them on an accordeon, in a wire cage or locked up in a cupboard. Lord Lindsay, whom I mentioned some months ago as having witnessed some remarkable "psychic" operations with Lord Adare and others, has written an account of Mr. Home being carried out of a window seventy feet from the ground and brought in at another.—[English Correspondence New York *Times.*

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A. A. WHEELOCK, MANAGING EDITOR.

Spirit is causation.—"The spirit giveth life."—*Paul.*

"RESOLVED, *That we are Spiritualists, • • • and that any other prefix or suffix is calculated only to retard and injure us.*"

☞ **Understand It.**—All business transactions relating to THE AMERICAN SPIRITUALIST, and all moneys for subscriptions, advertisements, etc., should be sent to A. A. Wheelock, the Managing Editor. J. M. P.

Christianity.

Thinking, rational men are becoming soul sick of this popular half-heathenized Christianity, with its "fall of man," "total depravity," "vicarious atonement," "angry God," "personal devil," and "endless hell torments"—a Christianity that slaughtered 2,000,000 during the ten crusades; that for fifteen hundred years persecuted the Israelites, and put to death the heretics of Europe; that burned witches, hung Quakers and banished Ann Lee; a Christianity that incited members of Christian churches, North and South, to fight like maddened devils; a Christianity that supports standing armies, constructs arsenals, and appoints chaplains—servants of the "Prince of Peace"—and prays for victories through blood, battle and murder; a Christianity that scorns science, inspires bigotry, encourages superstition, sneers at Spiritualism, puts on pompous airs, persecutes for opinion's sake, grinds the face of the poor, professes extra piety, drives shrewd bargains, and then sanctimoniously asks for prosperity—all, all "for Christ's sake!"

Paris was a Christian city, as famous, before the Prussian victories, for its prostitution as for its missionary enterprises. London is a Christian city, and yet last March reported 165,000 paupers. Human life is infinitely less safe to-day in Christian New York than in Constantinople, or in heathen Scutari across the Bosphorus.

But while repudiating this arrogant Christianity—this fashionable Christianity that belies Spiritualism, we believe in God and in Jesus, called by the apostle, "our Elder Brother;" believe in the necessity of repentance, purity of life and holiness of heart; and also in spiritual manifestations. Aye, more, we know that the heavens are open and angels hold converse with men. In the year nineteen hundred, Spiritualism will be the religion of the enlightened world!

William Cullen Bryant says the moment it is clear that women desire the right of voting in political elections, it should be conceded to them, as a matter of simple justice; and it is desirable that the subject should be agitated, were it only that whatever doubt exists on this point may be removed.

The Supreme Court of the United States has decided that when a foreign born woman, who is entitled to become a citizen of the United States, marries a citizen, she becomes, by virtue of the marriage, a citizen also, without making application to any court to be naturalized, or in other words, that the marriage makes a citizen of the foreign-born woman.

Mrs. Hardy, of Boston.

This eminent and successful trance-medium commemorated the sixth anniversary of her subjective control to spirit power, by extending an invitation to about one hundred friends, who assembled at her home on Thursday evening, Nov. 23d, and passed a few pleasant hours in social converse with those on the other as well as those on this side of life.

Presents were made, surprises given, an original poem was read, songs were sung, a generous collation served, and appropriate remarks were offered of a pertinent, congratulatory and social character, by Mr. and Mrs. Hardy, Dr. Samuel Grover, Geo. A. Bacon, Judge Ladd, John Wetherbee, Mr. David Wilder, Dr. Underhill and others.

The occasion proved a most interesting one. Mrs. Hardy is known to be one of the most highly gifted mediums in the country, and whose success has been of the happiest kind.

Spirit Letter-Writing in London.

Some time since, as dates show, we addressed a letter of inquiry to John Watt, a substantial, candid-minded spirit controlling Mrs. Everitt—an excellent medium, by the way—residing in Penton street, London. By the mail that brought the reply (too late for the Year Book), we received an important descriptive communication from friend T. Everitt, explaining the process of this spirit-writing without hands. Accompanying the same were the names of Palmer, Wells, Pearce, Nisbet and others, present as witnesses. These manifestations occurring year after year in Mr. Everitt's family, and open to parties nearly every evening "without money and without price," are as interesting to believers as they are convincing to skeptics. The following is from the pen of Mr. C. W. Pearce, Kilburn, London:

The sensuous evidences that there is for the inhabitants of this earth, a conscious, intelligent existence in the human form, after the change of state called death, are, in England, daily multiplying in every direction. In every family where the fact of spirit communion is cordially received, one or more phases of mediumship are sure to be manifested by some member of the family. The movement is not apparent as a national one; for in the whole of England there are but two localities in which Spiritualists meet in their own halls, and these have been provided by private liberality. Nevertheless, a far greater work is being accomplished, and of a more lasting character than would have resulted from an ephemeral "revival." The influx of Light and Life is being received by families, (primarily through one member thereof) and from these as centers, whole districts are permeated with spiritual knowledge; the unseen world is brought into active rapport with the seen, and in a way that is incomprehensible to the majority,—because it is so "human"—the mind of the people is illumined, their sympathies are made alive, and a recognition of the inter-communion between those who have gone before and they who remain, is, amongst those who have been brought from darkness to light, as practical as was that of the child who posted a letter addressed, "The Lord Jesus Christ, Heaven."

A noteworthy instance of a similar character came under my personal observation, a short time since. When J. M. Peebles, the apostle of harmony, paid his first visit here in 1870, he entered into bonds of friendship with JOHN WATT, who is the presiding spirit-guide of Mrs. Everitt's "circle," with whom he held many *viva-voce* conversations. Ere he left this country, he told John he should write to him, and this he did, from America, on the 13th of September, 1870. After telling John how American Spiritualists needed harmonious consolidation, he put the following questions:

1. Have you met and conversed with spirits who teach re-incarnation?

2. If so,—are they ancient or modern spirits?

3. Do they teach it as a theory, or as a matter of *fact* of which they are conscious?

4. Is the spiritual movement in America and England meeting the expectations of those parliaments of spirits who inaugurated it?

This letter met with a different fate to the child's, for it was addressed to John Watt, 26 Penton Street, Islington, London, and duly delivered, and has been answered by John Watt himself; and the following is a copy of the response:

Dear Brother Peebles:

Some time back you wished me to answer you some questions, I will take this opportunity of doing so. First—I have not met with spirits who teach re-incarnation; not likely to meet with them in our sphere. Second—What you are doing in America I am not so well acquainted with, therefore cannot say if the movement is meeting the expectations of those bands of spirits who organized it; but here in England it is doing a quiet, steady work, and will no doubt roll steadily on, untill a full burst of triumphant victory will proclaim to all the world that man is an immortal, and that give him but the conditions and he will return again to the earth to prove it. Wishing you God-speed in your work, I remain

Fraternally Thine, JOHN WATT.

This letter was written October 11th, 1871, in seven seconds, no mortal being touching either pencil or paper. It was written in the presence of a party of friends, of which I made one. A question has been raised by scientific Spiritualists, whether the point of the pencil is really used in "direct writing," or whether a lithograph of a letter written in the spiritual world is not made, the essence of the lead of the pencil being alone used, to give the coloring to the lines on the paper. The writing in this letter affords the evidence required to settle the question. The pencil used had broken ends, so that there were two points to it,—and many of the letters were shaded or doubled; just the appearance they must have presented from a pencil so pointed having been used.

Mrs. Everitt, the lady through whose mediumship this letter was written, is peculiarly gifted. Every phase of spirit manifestation can be given through her. She has also geologic psychometric power in a very valuable degree. Possessed of ample means, she and Mr. Everitt have traveled from one end of Britain to the other, diffusing spiritual light as freely as they have received it.

Only the future can reveal how much the present has been hastened by their willing service of fifteen years. The charm of their ministrations is, their acknowledgment that—"Not unto us, but unto Thy name, O Lord, be all the glory."

C. W. PEARCE.

Cambridge R'd, the Junction, Kilburn, N. W. London.

The Gallows and Glory.

According to popular christianity a man may commit all manner of crimes, lie, swear, cheat, steal, murder, then comply with the "conditions of salvation" and swing from the gallows to glory.

Consult the records of capital punishment. Nearly every victim, attended during the last weeks of imprisonment by the clergy, makes full confession, repents, believes, and with a spasm leaps from hemp to heaven! For proof, we are referred to the repentant "thief upon the cross"—and all closing up with the hymn—

"While the lamp holds out to burn
The vilest sinner may return."

Some of the most distinguished scientists and learned jurists in this nation are Deists—disbelieving in immortality, revelation and the miraculous conception. This, on churchal grounds, seals their damnation! Paine, Franklin and Benjamin Rush were infidels. Madison, designed by pious parents for the pulpit, becoming skeptical, avowed his Deism; Adams was a Unitarian, Jefferson was an outspoken unbeliever in the Christian dogmas of the church, and Washington, responding to an address of clergymen, positively declined to express accord with evangelical theology; and the Rev. Dr. Abercrombie, whose church Washington attended, declared afterwards that Washington was a Deist. The framers of the Constitution, and the early supporters of this free government, were infidels. But the government, Tammany included, is now pretty well christianized. How do you like it? General Grant patronizes Methodism; but the Fathers of our country were unbelievers. "He that believeth not shall be damned," and "damned," according to the exegesis of Orthodox clergymen, means a flaming hell of endless torments. Therefore, these great national lights of the world are to-day wailing with the damned! If so, let it be our doom. We would infinitely prefer hell with Franklin, Jefferson, Adams, Madison, Washington, Shakspeare, Byron, Burns, Shelley, Edgar A. Poe and Humboldt, to that little jasper-walled heaven of the Christian, where a few lonesome, long-visaged saints wave palms and serenade the Almighty.

BRIEFS.

. . . According to the Boston *Post*, Miss Catherine E. Beecher is the brighest and best balanced mind in the whole Beecher family; but then that editor don't speak for anybody but himself.

. . . Miss Lizzie Doten, of Boston, in her Music Hall lecture, Sunday, Nov. 26, earnestly and ably sustained Mrs. Victoria C. Woodhull, in the interest of impartial justice and of common right, demanding in her behalf a candid hearing, which no New York daily paper was disposed to give her,—but without sense or reason, they made characteristic haste to manifest their prejudice and passion in condemnation and villification.

. . . The Chicago *Journal* says that the Rev. M. C. Conkin, now of Philadelphia, but who recently resided in Chicago, refused to allow his church to take up a collection for the sufferers in Chicago by the recent fire, on the ground that he knew Chicago well, and in his opinion the calamity was a manifest indication of the displeasure of the Almighty with the wickedness of the city, and he did not, therefore, propose to meddle with the affair.

. . . We cannot commend too highly the spirit, ability and general management of the *Golden Age*, under the fostering supervision of Theodore Tilton. In many noble respects, it is the most satisfactory, if not really the model paper in all the land. Its second volume begins, for convenience sake, with the new year. For the good it is doing in every direction, we hope its subscription list will be quadrupled the next year.

. . . Wendell Phillips, in the *National Standard*, administers a merited rebuke to a Mr. Hazewell, one of the editors of the Boston *Traveler*, who for a series of years has taken every occasion to criticize, misrepresent and denounce the great orator as a stupid fool, an ignorant blunderer and totally indifferent to truth. The exhibition of this malicious spirit, in a paper of such pretentious respectability as the *Traveler*, is a lasting disgrace to American journalism.

. . . Apropos of God's agency in matters of disaster, we find the following sensible Resolve, in a note to the *Banner of Light*, expressive of the views of the Spiritualists of Geneva, Ohio:

Whereas, The sentiment is abroad in this Christian community that God, in order to chastise his disobedient children, has sent a destructive fire and burned a large portion of the business part of Chicago and devastated many towns and villages in Michigan and Wisconsin, we, the Spiritualists of Geneva, do hereby

Resolve, That such sentiments are opposed to the progressive spirit of the age, and are prejudicial to the intellectual and moral state of society, whether they come from theologians or the Chief Magistrate of these United States.

. . . Ministers and newspapers are still seriously discussing the interposition of Providence, or the part that God took in the Chicago fire. Here is an extract from Prof. S. C. Pomeroy, who has been writing on the subject in the *Independent*:

When God saw fit to burn Chicago—for some of the profoundest moral lessons, if men will but read them—he took care of all hindrances. He wearied out the firemen on the previous night. He sent a remediless drought and an uncontrollable wind. When the flames reached the river, he shot burning cinders a quarter of a mile through the air. When the firemen gathered in one place, he let the flames burst out in half a dozen places. He persuaded people that they were not in danger till they lost their opportunities. He gave policemen, and authorities, and every one else, more than they could think of, and a thousand times more than they could do.

Marriage is the holiest of all relations in the universe. Before its shrine no impurities can kneel; within its influence the purest angels come; and around its temples heaven lingers.—[Victoria C. Woodhull.

Cincinnati Lyceum.

We are pleased to learn from G. W. Kates, of Cincinnati, that their Lyceum was reorganized Sunday, Nov. 5th, and now meets every Sunday at 9 o'clock A. M., in Thom's Music Hall, on Central Avenue, between Fourth and Fifth streets. Mr. Kates is Conductor and Mrs. Mary Graham, Guardian. With such efficient officers it ought to prosper, and we sincerely hope it will.

Ashley Hall Fund.

Since we last reported, we have received the following to assist in rebuilding the Hall at Ashley, which was burned last summer:

Benj. Blood, Dracut, Mass., - -	$1.00
Emma D. Danforth, Stouts, O. -	50
Dr. J. P. Bryant, N. Y. City, - -	5.00
Dr. C. Butt, Chicago, Ill. -	1.00
Edith M. Fish, from friends in Colfax, Iowa,	1.90
S. W. Foster, Lowell, Mass. -	1.25
Geo. F. Brown, Corinne, Utah.	1.50
	$12.15

We have to thank the *Banner of Light* for expressing our views on the Mormon question, which we have been prevented by pre-occupation from doing ourself. The several articles bearing on this subject, which have appeared in our contemporary, have been clearly stated, justly reasoned and admirably presented. The principles underlying this whole range of topics have got to be thoroughly discussed in the light and interest of Political Economy and Social Science. Prejudice and ignorance, on the part of the people, must give way before the revelation of facts and logical deductions. Science must reign as King Authority.

G. A. B.

The Chicago Evening Post.—Ever since the Chicago fire, (as formerly) we have been a careful reader of the dailies of that city. All the Chicago newspapers deserve great credit for the vigor which they manifested in re appearing after the terrible fire. But giving them all the credit they respectively deserve, and recognizing an ability in them excelled by no other city in the country, we must declare that our decided preference is for the *Evening Post*. To us, that journal is the embodiment of Western zeal, tact, boldness, polish and wit. We always know we shall be made wiser and merrier when we peruse a copy of the *Post*. The *Post* keeps us posted in all things. May it grow to greater victories.

The Religio Philosophic al Journal has reached us in its resuscitated form and new dress; and we must say that if everything burned out there improves as much in appearance as that has, Chicago will have no reason to regret the fire, (in a business sense.) We congratulate Mr. Jones and the readers of his paper, on its speedy return to the former size, which will be gladly hailed by the many friends of the paper. The *Journal* in its notice of those papers which fraternally alluded to its misfortune and temporary suspension, omitted all mention of the American Spiritualist, which gave more space in its columns than any one of the half-dozen papers enumerated, not even excepting the *Banner of Light*. This omission on the part of our contemporary is most marked and significant. Notwithstanding its pretensions, the disposition of the *Journal* to be just, is from the nature of the evidence, neither apparent nor real.

LOVE.

The earth is full of love, albeit the storms
Of passion mar its influence benign,
And drown its voice with discords. Every flower
That to the sun its heaving breast expands,
Is born of love; and every song of birds,
That floats mellifluous on the balmy air,
Is but a love-note. [*Thos. Ragg*

Political Robbery.

A deep laid conspiracy has evidently been formed between the magnates of the Roman Catholic Church and the leaders of the Democratic party, to subvert our Government, and finally transmute it into a religious despotism. The first attempt, in their programme, has been to divert our public funds from their legitimate purposes, to the support of their intensely denominational schools. In New York, where that clique of scoundrels, known as the Sachems of Tammany Hall, bear sway, annual donations amounting to nearly a million dollars are made from the public funds to the various Roman Catholic schools, convents and other professedly charitable establishments, and the sectarian character of the profligate city government can no longer be concealed.

Some time ago, as a small concession to those of Protestant faith, a gift was bestowed upon a Baptist church in that city, which was received; but, to their honor be it spoken, nearly every journal of Protestant proclivities in the Union, whether Orthodox or Liberal, condemned in severe terms that local Society's acceptance of the bribe, and we think the experiment will not soon be repeated with any Protestant organization.

At the last session of the Legislature of our own State, a bill was passed by the Democratic majority, and signed by Governor Haight, appropriating $15,000 out of the city and county fund of San Francisco, for the use of the schools of the Roman Catholic Presentation Convent of this city, which bill requires the Auditor to issue his warrant for the amount "in favor of the Superioress of said Convent," and declares that "her receipt therefor shall be a sufficient voucher for said warrants and money." Thus imposing no check whatever to secure the application of the money to even sectarian educational purposes.—*San Francisco Plebian.*

We notice by the Painesville *Telegraph* that our young Brother Cephas B. Lynn is meeting with excellent success as a lecturer on Spiritualism and reform topics generally, in that city. The Editor of the *Telegraph* says:—"Mr. Cephas B. Lynn, who has been lecturing at Wilcox Hall for several Sundays, closes his engagement here on the 26th inst., on which occasion he will review some criticisms recently made touching his position as a public speaker. Mr. Lynn, who is a young man of marked ability, has been favored with large and attentive audiences; and if all have not received his doctrines, they have certainly admired his candor and zeal. Last Sunday morning he discoursed on Charity—a beautiful topic, certainly. His thoughts were fresh and vigorous, and clothed in chaste and fitting language; and but little was said, if anything, from which we could dissent.

Hon. James A Garfield and Hon. George W. Julian, early woman-suffragists, have, we learn, fallen from the good work—frightened from their propriety and advocacy by the Woodhull-Claflin demonstration.—*Commonwealth.*

We respectfully call upon Mr. Charles W. Slack, editor of the Boston *Commonwealth*, to give us his grounds for making the above statement. We seriously question its correctness, especially as to the apostacy of Mr. Julian, who is not the kind of a man to thus turn his back upon a cause which has every element of justice and right to support it—a cause which has heretofore commanded his highest respect, and for years received his unflinching advocacy and most hearty co operation, both in private and in public. No mere newspaper rumor would convince us that he had "gone back" on his record with reference to woman's suffrage, though it appears in such a usually correct journal as the *Commonwealth*.

Geo. A. Bacon.

—[*Banner of Light.*

SELF ABNEGATION.

BY MRS. F. A. COMBS.

I would not ask that all my way
Be strewn with blooming flowers,
That life be one bright sunny day
And no dark cloudy hours;
I would not walk in paths too high
Above the vale so low,
To ever hear or breathe a sigh,
Or others' sorrows know.

I would not always drink of bliss,
And feast on viands sweet,
Or wrap in robes of selfishness,
And from life's toils retreat;
I would not seek for glory's crown
Till I my burdens bear
With patience till the sun goes down,
Then stars of light I'd wear.

For Oh! so pale would fade the flowers,
And sunshine dry them up;
Dark clouds oft bring refreshing showers
And fill with joy our cup.
When to excess on sweets we feed,
And sparkling vintage sup,
A bitter tonic we may need,
And angels bring the cup.

How beautiful becomes the gold,
Through fires that rage severe,
They cast the spirit's finest mould,
And form our gems most dear.
'Tis sorrow sometimes melts the heart,
Its flames consume the dross—
Though bright the polish they impart,
The metal meets no loss.

Louisville, Nashville, Memphis.

These November mornings in Memphis are a little chilly. Leaves, too, are falling, and sailing clouds leave in their wake signs of coming frosts.

These cities, touched and tinged with the sunshine and social amenities peculiar to southern climes, are warming up to an appreciation of Spiritualism. Our stay in Louisville was exceedingly pleasant, the audiences increasing to the end. Hundreds could not gain admittance the last Sunday evening. The necessity of a larger hall was evident to all. This, we hear, has been secured for friend Forster's use. The singing of H. H. Wood, Lewis Herblin, Mrs. Jewell and Mrs. Turner, was good. The last named lady presided at the instrument. The Lyceum dragged, and will till parents quit sending their children to Orthodox Sunday schools, and patronize progressive Lyceums. Leaving the city, that most efficient and eloquent speaker, Thomas Gales Forster, took charge of the spiritual "parish." His ministrations are ever intellectual and beautiful.

Nashville, in one sense at least, is a new field. They have never had an organization of Spiritualists, though the Rev. Dr. J. B. Ferguson lectured there frequently, and to crowded houses, after bursting away from the sectarism of his church to embrace the Heaven-descended gospel of the ministry of spirits. He is spoken of most affectionately by the people of Nashville. Through the kindness of Capt. Harrison, we were conveyed to Mt. Hope to meet Dr. Ferguson's family. Though they mourn a husband's and father's loss, they are conscious of his presence as a ministering angel of love and watchfulness. Mrs. Ferguson has seen him in his risen and glorified state. Our stopping places were in the excellent homes of the Coopers and McKenzies. The few friends here are deeply interested.

Memphis, a thrifty, stirring city of some 70,000 inhabitants, is at this season reaping the financial fruitage of the country cotton harvests. The outlook upon those whitening fields through Northern Alabama, dotted with pickers, was really bewitching. Though more unacquainted with farming than the "fogyish" Horace Greeley, still we venture this suggestion to Tennesseeans: raise less cotton and more breadstuffs—more *grains* and *fruits*. This will secure greater self-independence. Most of the apples that show their shining faces in the markets are shipped from the North. Oranges are cheaper than apples of the same size.

The Spiritualist meetings in the Greenlaw Opera House open finely. This is the first attempt to sustain regular Sunday lectures. Mr. W. H. Butts, James Holmes, and other gentlemen, have taken hold of the matter in earnest. The future seems sunny with prosperity. The singing is excellent, and the congregation increasing every Sunday. The dailies, with one exception, treat Spiritualists and Spiritualism fairly. Journalism is improving.

The New York "Times" open to the Fair Presentation of all Subjects.

The following letter speaks for itself:

THE RIGHT OF WOMEN TO VOTE—A PROTEST FROM MRS. WOODHULL.

To the Editor of the New York Times:

I have been refused the right of voting by the Democratic inspectors of my district, the Republican dissenting and desiring to receive my vote. Under the election laws of the State, the inspectors are, or I am, "guilty of felony," since either they prevented a legal voter from voting, or I attempted to vote illegally! and either they or I *shall* be convicted of the crime.

Section 1, article 2, of the State Constitution provides: "All male citizens, &c., &c., shall be entitled to vote." Section 1, article 1, provides: "No member of this State shall be disfranchised or deprived of the rights or privileges secured to any citizen, unless by the law of the land or the judgment of his peers."

I am a member of this State, and no law has been enacted to disfranchise or deprive me of any right or privilege secured to other citizens. Nevertheless, I was deprived of the greatest of all rights—the right to vote. Moreover, if a single citizen of the State of New York has the right to vote, every other citizen has the same right, with the exceptions referred to. The point involved can by no possible stretch be made to cover the right of the State to exclude women citizens from suffrage, since no law is better established than that a right secured by positive terms cannot be taken away by implication; and to take away the rights secured by article 1, section 1, of the Constitution in such terms by article 2, section 1, because it fails to provide for female citizens in terms, would be to take away "rights" by implication. The Constitution of the United States is also equally clear in securing the right to vote to all persons. The Fourteenth Amendment, section 1, provides:

> All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges and immunities of citizens of the United States.

The right to vote is recognized as a citizen's right by the Fifteenth Amendment, as follows: "The right of citizens of the United States to vote shall not be denied," etc., etc. The right to vote, then, is possessed by citizens of the United States. Women are citizens, hence voters. But if there is any doubt about the right to vote being secured beyond the power of abridgment or denial, by the Fourteenth Amendment in the provision which forbids the States to abridge the privileges of citizens of the United States, upon the ground that the right to vote is not included in privileges, I beg to submit that the Supreme Court of the United States has already settled that question. In delivering the opinion of the Court, Judge Bradley said:

> It is possible that those who framed the article were not themselves aware of the *far-reaching character of its terms*. Yet, if the amendment *does*, in fact, bear a broader meaning, and *does* extend its protecting shield over those who were never thought of when it was conceived and put in form, and *does* reach social evils which were never before prohibited by Constitutional enactments, it is to be presumed that the American people, in giving it their *imprematur*, understood what they were doing, and meant to decree *what in fact they have decreed*. The privileges and immunities secured by the original Constitution were only such as each State gave to its own citizens. * * But the Fourteenth Amendment prohibits any State from abridging the privileges and immunities of citizens of the United States, whether its own citizens or any other. It not merely requires equality of privileges, but it *demands* that the privileges and immunities of all citizens shall be *absolutely unabridged and unimpaired*. These privileges cannot be invaded without sapping the very foundation of republican government. A republican government is not merely a government of the people, but it is a free government. * * It was very ably contended on the part of the defendants that the Fourteenth Amendment was intended only to secure to all citizens equal capacities before the law. *That was at first our view of it. But it does not so read.* The language is: "No State shall abridge the privileges or immunities of citizens of the United States." What are the privileges or immunities of citizens of the United States? Are they capacities merely? *Are they not also rights?*

The Supreme Court has, therefore, already decided that the privileges secured by the amendments are something more than equal civil rights; in fact, that they include all political rights. In an opinion delivered by Justice McKay, he declares the law as follows:

> All persons recognized by the Constitution as citizens of the United States have equal legal and political rights, *except* as otherwise expressly declared.

Also, in the same opinion:

> It is the settled and uniform sense of the word "citizen," when used in reference to the citizens of the separate States of the United States, and to their rights as such citizens, that it describes a person entitled to every right, *legal and political*, enjoyed by any person in that State, *unless* there be some express exceptions made by positive law concerning the particular persons whose rights are in question.

Justice Washington makes the case still clearer when he says:

> The privileges and immunities conceded by the Constitution of the United States to citizens in the several States are to be confined to those which in their nature are fundamental and belong of right to all free government. Such are the rights of protection of life and liberty, and to acquire and enjoy property, and to pay no higher imposition than any other citizens, and to enjoy *the electoral franchise*, as regulated and established by the Constitution and laws of the State in which it is to be exercised.

If any question what is involved by regulating and establishing the elective franchise, desiring to argue that it can be regulated and established out of existence, as in the present case of woman, I call attention to the meaning of these words: To regulate is "to put in order," *not to put out of existence;* to establish is "to make stable and firm," *not to nullify or withhold.*

Finally, the act of Congress of May 31, 1870, known as the "Force Act," to enforce the new amendments, makes it a penal offense, punishable by fine and imprisonment, for inspectors of election to prevent citizens of the United States from voting, when they are properly registered and qualified.

So much has been said in the daily press about my claim being "a farce," while journals persistently shut their columns to all rebutting arguments, that I trust you may do your women readers the justice to publish this outline of the position by which it is claimed that women are legal voters under both the State and Federal Constitutions. One-sided and dogmatic journalism is too common, and I shall hail the day when a free press may be inaugurated.

VICTORIA C. WOODHULL.

No. 44 Broad St., Nov. 7, 1871.

A little four-year-old was turning somersaults a few days since, and his mother cautioned him to desist, telling him he would break his neck. "No, I shan't, mamma, God puts 'em on stout," was the little hopeful's reassuring reply.

Spirit Message.

EDS. AMERICAN SPIRITUALIST—At a private circle held at our house last evening, we received a communication purporting to come from Prof. Mitchel; and as you ask for all evidences of the return of our friends from the other side, I send this for publication, though it be but a drop from the living fountain of Truth continually flowing in our midst, and from which all may daily drink, if they will. The communication was given through the hand of a lady friend, only lately developed as a writing medium, and read as follows. C. H. M.

Shout the glad tidings! for in every land and every clime are we revealing the light of the glorious day. As we have prophecied so it shall be. Many and various are the ways by which people shall be drawn to the true, and only true faith. How cheering to us is the sight of many scores of the faithful, and also those seeking light, this moment gathered together, and they and you shall be rewarded. Give us opportunities of all sorts, none of them will be utterly lost, and many may and will be productive of good and wonderful results therefore, aid us by every means in your power. There will yet be developed plans for altogether new revelations in the world of science and otherwise. The astronomer, the geologist, the chemist, the boatnist, will discover our work in their investigations, and they will be forced at last to acknowledge our hand in all, as they will be able to trace it to no other known or discoverable source. Nothing need surprise you that your hear or witness. Men of the press and in all the walks of life, from the highest to the poor laborer, are waking up; and as rapidly as we dare, under existing circumstances, we shall make the great truth known.

Buffalo, N. Y., Nov. 17, 1871. MITCHEL.

THE SPIRIT WORLD.—To me the spirit world is tangible. It is not peopled with ghost and specters, shadows and outlines of beings, but with persons and forms palpable to the apprehension. Its multitudes are veritable, its society natural, its language audible, its activities energetic, its life intelligent, its glory discernable; its union is not that of sameness, but of variety brought into that moral harmony by the great law of love, like notes. which in themselves distinct and different, make, when combined, sweet music. Death will not level and annul those countless differences of mind and heart which make us individual here. Heaven, in all the mode and manner of expression, will abound with personality. There will be choice and preference and degrees of affinity there. Each intellect will keep its natural bias, each heart its elections. Groups there will be and circles; faces known and unknown, will pass us; acquaintance thrive on intercourse, and love deepen with knowledge; and the great underlying laws of mind and heart prevail and dominate as they do here.—*Rev. Mr. Murray.*

INFIRMITIES OF GENIUS.—Moore says "the five most remarkable instances of early authorship are those of Pope, Congreve, Churchill, Chatterton, and Byron." The first of these died in his fifty sixth year; the second in his fifty-eighth, the third in his thirty-fourth; the 'sleepless boy" committed suicide in his eighteenth, and Byron died it his thirty-seventh year. Mozart at the age of three years, began to display astonishing abilities for music, and in the two following years composed some trifling pieces, which his father carefully preserved, and, like all prodigies, his career was short one—he died at the age of thirty-six. Tasso from infancy, exhibited such quickness of understanding, that at the age of five he was sent to a Jesuit academy, and two years afterward recited verses and orations of his own composition—he died at fifty-one. Dermody was employed by his father, who was a schoolmaster, as assistant in teaching the Latin and Greek languages in his ninth year—he died at twenty-seven. The American prodigy, Lucretia Davidson, was another melancholy instance of precocious genius and early death. The ardor of Dante's temperament, we are told, was manifested in his childhood. The lady he celebrated in his poems, under the name of Beatrice, he fell in love with at the age of ten. Wordsworth was nineteen years completing "Peter Bell."—*Ex.*

That *enfant terrible*, the English Republic, still distresses its worthy parent most lamentably; and although the *Times* and other papers endeavor to snub and sneer at the movement, it is easy to perceive that the agitation concerning it is general and profound. The peers and workingmen have taken to publishing cards, the most important of which is one which recently appeared in all the London journals, signed by eight of the peers who have been coquetting with the proletariat. From this it seems that their only object in consenting to the proposed negotiations was to consult in a liberal and patriotic manner concerning the condition of the working class, and that they did not by any means agree to bind or commit themselves. Mr. Odger has lately been conversed with on the subject of the Republic. He looks upon Sir Charles Dilke as the future leader of the Republican party, and has also the greatest admiration for Messrs Taylor and Bradlaugh. He says the movement in favor of self government is constantly growing, and that in a short time a national organization of the party with will be effected. He also says that if a crisis should now occur the party is not strong enough to act. They all anxiously desire that the Queen's life may be spared for four or five years longer. At the end of that time they would be strong enough to act upon any emergency that might arise.—*Boston Traveler.*

Voices of Correspondents.

WASHINGTON, D. C.—Bro. Wilson Millar communicates the following: "C. Fannie Allyn has been with us two weeks and by the attractions of her manner and matter, and especially by the wonderful beauty and facility of her improvisations, has already filled our hall to its utmost limits, and created a decided awakening in this Cretan community. We have at times been favored with the ministrations of speakers of the highest order of development, but none who have proved so attractive to the masses. God be with you, and good angels guide you ever."

DRACUT, Mass.—Benj. Blood sends $1 for the Ashley Hall fund, and says: I should be heartily rejoiced if I could multiply it by thousands; perhaps as much so as they, and if they should need more for their Lyceum I will send more. *Vive Lyceum.* I hope they will build in such a way that it will be difficult to burn again, or if it is burnt, it will take the church property with it. Would not that be acting "as wise as serpents and as harmless as doves?" The sentiment has long ago been acted on that 'it is right to lie and deceive for the good of the church," as the end justifies the means." Spiritualism needs no lies nor deception in its propagation. Yours for the truth forever.

CHICAGO, Ill.—Dr. Butts writes: We are glad the Spiritualists have formed a relief committee, and hope the Spiritualists throughout the length and breadth of the land will cheerfully respond to the needs of their spiritual brethren who havebeen burned out, as they are not receiving justice from the chartered, political, clerical characters into whose hands over $5,000,000 has been put, and to whom many thousands of car loads of the necessities of life have been sent, to distribute justly. As soon as they ascertained I was a Spiritualist, a lie was concocted and my supplies were stopped, and I was informed that I was not a proper person to receive aid from this society. Rally, brothers and sisters, Spiritualists, Free Thinkers, Infidels, and other liberal minded people outside of the hypocritical Orthodox churches, and send relief to your own noble minded men and women, in this their hour of distress.

COLFAX, JASPER, Co. Iowa.—Edith M. Fish writes: We take pleasure in sending you the enclosed contribution to assist in rebuilding the Hall at Ashley Ohio. The amount is trifling, indeed, but we trust it will indicate our sympathy with the Spiritual movement, and assist in inaugurating a system of divine contributions, which would aggregate largely. We are but a small circle here, with little but coldness and denunciation surrounding us; but fortunately we live in a very bright world of our own, such as can only be understood by the true Spiritualist. The class of intelligences ministering to us is of a very high order. We would be very glad to have lecturers and mediums passing this way, stop and see us. We are sadly in need of the "spoken word," of the services of faithful and proper exponents of the new Philosophy. A good lecturer and test medium might do a good work here. [Will the *Banner of Light* please copy a portion of the above letter and oblige the writer. ED. AM. S.]

WHEELING West Virginia.—A correspondent writes: "A friend at my elbow says, I wish you Spiritualists would tell us something about the actual every-day life in the spirit world, and how and by what methods all our wants are supplied; and has a certain amount of repugnant labor to be done, as in this life?"

OIL CITY, Pa.—Mary H Miller writes: "We wish to call the attention of the numerous readers of your valuable paper to the mediumship of Mrs E. R. T. Trego, through whom we have witnessed some very interesting manifestations. Mrs. Trego is clairvoyant, test and business medium We were present at a circle when Mrs T. prophesied concerning the war in Europe, a long time before there were any indications of it; spoke of its progress and termination,—which have transpired in accordance with the communication. Mrs T. is clairaudient, ofttimes gives the names of spirits both in and out of the form. We understand she will receive calls to lecture and give tests in Western Pennsylvania, New York, Ohio and Indiana, the coming winter, at a reasonable price. Having the great cause of human reform at heart, she is willing to make many sacrifices. Persons wishing her services should make application as soon as possible. Her present address is South Oil City, Pa.

DODGEVILLE, Iowa Co., Wis.—Samuel Clegg has given us quite a lengthy account of his son's development as a medium. The spirits controlling his organism say he will be one of the greatest mediums ever known. His attention was called to the matter by a communication from Mr. John Hardy, of Boston, published in the AMERICAN SPIRITUALIST, which contained a letter from Mr. Clegg's mother (who is in the spirit-world), given through the mediumship of Mrs. Hardy, and which was perfectly correct in all particulars. They began to sit at the table to see what could be done by the spirits, and the young man was very soon controlled, and is being developed very rapidly. Mr. Clegg writes that the excitement there is very great over some of the communications given through his son. He is very anxious to have some lectures in that section, and requests any lecturers passing that way to stop and see him. He is particularly desirous to communicate with Bro. Barrett.

FARMINGTON, Ohio.—Our brother E. F. Curtis says: "We had H. P. Fairfield with us through September, and he made converts to our faith. It would do us good to see and hear you once more. I infer your calls are abundant. How unlooked for was the election of Mrs. Woodhull. I used to be somewhat prejudiced against her, but it is now my opinion she is the called of the angels for a great work. Spiritualism must stand the hue-and-cry of the church on the 'holy institution of marriage.' I am ready. With the *proofs* we have of the guidance of the wise ones on the other side, I think we need not fear. Well, the sum of all is, a few years more of faithful, unselfish labor and toil here, and we pass on to that sunny clime, that land of light and love! Glory to God and the angels! What a blessed letter was that of Mrs. Woodhull's, to the Spiritualists, in her last *Weekly*. Yes, our blessed gospel should beget *soul growth* in its voteries."

HARRISBURG, O.—E. Manning gives us an account of singular phenomena occuring in the family of Mr. James Mundell, who lives in Varley, Pickaway Co., Ohio. He says Mr. Mundell being away from home one evening, Mrs. M. thought she heard two men talking, and went to the door, thinking he had returned. Not seeing him, she called, but received no answer. Immediately two stones fell in the yard, thrown, as she supposed, by some person. She tried to set the two large dogs on the supposed intruders, but they remained perfectly calm; and Mr Mundell says they never allow any person to come near the house without giving warning. The next day after this occurrence, and every day for a week, stones continued to fall all day, at times striking on the roof and porch and sides of the house, some flying in. On Friday of the week, they came in showers seemingly from every direction. They were of all sizes, from that of a marble to those of 5½ pounds weight. Some were perfectly dry, and some wet, as though just taken from water. An adopted daughter of Mr. Mundell's, sixteen years old, was accused of throwing them, as it was observed that those that struck near her always rolled towards her, oftentimes hitting her, but never doing any harm. One morning when she went to milk, three men went to watch her; while she was milking, one stone fell on her head and rolled into the milk-pail, without hurting her in the least. Others fell near her. At one time, when she was shut up in a room, a stone came through the window, breaking one of the panes. A large number of persons visited the premises, and all noticed the manner in which the stones fell, as being different from the ordinary movement of such missiles, some saying they hit as light as a cork. Mr. Mundell and family are highly respected Orthodox people, and know nothing of Spiritualism.

1872. OUR MOTTO IS 1872.

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☞ For the present, and until further notice, all matters of business and other communications should be addressed to

A. A. WHEELOCK, Cleveland, Ohio.

AN ADVANCE MOVEMENT.

With more satisfaction than we can readily find words to express, do we announce to our readers and friends that we have completed arrangements to commence the *weekly* publication ef the AMERICAN SPIRITUALIST, Jan. 1st, 1872.

We promised this result from the first, as soon as the financial prospects of the paper would admit of it. With the cheering prospect of enlarging the influence and usefulness of our paper; the pleasure of visiting our present readers, and probably thousands of new ones, every week; and the fact that we long ago banished from our vocabulary all such silly words as *fail*,—induces us to say that our ADVANCE MOVEMENT simply means SUCCESS!

The friends and patrons of this journal, who have been its readers since our connection with it, well know the financial and other struggles through which it has come to its present position. Those upon whom fall the labor and burden of carrying the enterprise forward to success, realize it still more.

Though it may not be necessary to call the attention of our subscribers to the ceaseless toil incident to such a work as this, still it may do no harm to "stir their pure minds by way of remembrance" of the sacrifice which has already been made in time, labor and means, to make THE AMERICAN SPIRITUALIST what its friends desire to see it. Besides, we probably now have hundreds of readers who *know* very little about the life-and-death struggles through which this paper has passed—that it might reach its present enlarged, prosperous condition.

YOUR EARNEST ATTENTION, THEN, OLD FRIENDS AND NEW, WHILE WE STATE OUR CASE TO YOU FRANKLY AND PLAINLY.

Over two years since, we took charge of this paper. Called suddenly and unexpectedly to its management, we have fulfilled the promise then made to our readers, that we would enlarge and improve our publication, and as soon as the increase of our subscription list would justify, we should issue our paper weekly.

We well remember how timorous some of our best friends were, when we took hold of this enterprise. All seemed to doubt the possibility of establishing permanently a public journal advocating an unpopular cause, without money. Our money capital was too small to excite envy, jealousy or hope with the doubters. Although our paper, then half its present size, was but a dollar a year—to be on the safe side,—many subscribed for three months only, while some more courageous ventured to risk it for six months! We rather suspect the doubts of our friends upon that point have all been removed. If they have not, we say now as then, "wait a little longer," and you shall see.

Succeeding in this enterprise, we have made two enlargements of the AMERICAN SPIRITUALIST, so that it is now the largest Spiritualist paper published.

Having received assurances by the almost universal renewal of old subscribers, together with a continual and steady increase of new ones, that our paper is rapidly increasing in favor and circulation, we have determined to *publish it weekly after January 1st.*

Every reader of our paper should remember that this will DOUBLE OUR EXPENSES, and that they can only be met by a corresponding INCREASE in our circulation. How is this to be done? Every one of our readers should ask themselves seriously this question, and especially those earnest friends who have inquired many times during the past year, "when will THE AMERICAN SPIRITUALIST come to us every week?"

We answer the question, "how is the additional expense to be met," by asking *every one of our readers* to make it their ESPECIAL BUSINESS to get us, at least, ONE NEW SUBSCRIBER before Jan. 1st, 1872. Do we presume too much in making this request? Is not every reader of the SPIRITUALIST as anxious to have their paper visit them weekly as we can be? Ours the additional anxiety, labor and toil; our readers the additional pleasure, happiness and profit of having their paper every week!

This being the case, is not our request a most reasonable one, and will not our friends GO TO WORK AT ONCE? We believe they will.

We ask all to read carefully the great INDUCEMENTS we offer for subscribers to THE AMERICAN SPIRITUALIST for 1872. Our paper, distinctly a Spiritualist journal, fearlessly discussing all questions of interest; presenting Phenomenal and Philosophical Spiritualism by writers of unrivalled ability, with an interesting foreign correspondence,—will be published at the exceeding low figure of $2.50 A YEAR! Our friends will not fail to see that this is a *reduction of present rates.*

The price now, issued twice a month, is $1.50 a year. If we doubled the cost—as we SHALL EXPENSES, by doubling the number of papers sent our subscribers in a year—we should require $3.00 a year, which is the usual price of weeklies of this size. But we not only propose to publish a paper weekly, a little larger than either the *Banner of Light* or the *R. P. Journal*, for $2.50 a year, but to all those who will subscribe for our paper for a year—before Jan. 1st—we will send a copy of WOODHULL & CLAFLIN'S WEEKLY FOR ONE YEAR, FREE! The *Weekly* is a sixteen-page paper, the same form as the SPIRITUALIST, edited with marked ability, speaking out boldly on all reformatory questions of the day, and is admitted to be the ablest representative of the Woman's Rights movement; while the great and all-absorbing subjects of SOCIAL LIFE, POLITICS and FINANCE, are discussed with such vigor, originality of thought and soundness of logic, that it is challenging the attention of the world. These two papers—the subscription price of which would be, according to other papers of the same size, $6.00 per year—we shall furnish to all who subscribe before January 1st, for $2.50 for one YEAR!

Still greater inducements we offer! In consideration that the *Lyceum Banner*, the Children's Paper, was recently destroyed by the Chicago fire, we propose to send the *AMERICAN SPIRITUALIST, WOODHULL & CLAFLIN'S WEEKLY*, and the *LYCEUM BANNER*, ONE YEAR, FOR $3.25!!

Certainly, if Spiritualists and radical free thinkers duly appreciate *our efforts* to spread this class of reading broadcast throughout the land, we shall have not less than 20,000 NEW SUBSCRIBERS IN 1872!

One word more. Our friends and the friends of THE AMERICAN SPIRITUALIST, please remember, that in addition to our expenses in publishing our paper weekly, we have added a GREAT EXPENSE opening Branch Offices in *seven large Cities*, in order to better facilitate the rapidly increasing interests of our business.

If Spiritualists will respond as generously to our appeal, as we have been liberal in offering *unparalleled low rates* on subscription, we shall have no occasion to regret our ADVANCE MOVEMENT, in which we cordially invite all Spiritualists to join!

ATTENTION FRIENDS.

Those of our subscribers who are in AREARS must see the ABSOLUTE NECESSITY of our having EVERY DOLLAR DUE US, to meet the increased expense of publishing their paper weekly. All our subscribers who thus owe, as well as those whose time expires January 1st, will find the "BLUE STAMP" on the margin of their paper, this number; and also REMEMBER, if you renew your subscription before January, you will receive *Woodhull & Claflin's Weekly* one year, free! Those who are in arrears must pay what they owe, to January 1st, and RENEW for 1872, if they wish to secure the *Weekly* sent to them FREE.

Don't put off this little matter of business a single day; but call on your neighbor or friend, get an additional subscriber if *possible* and send both *without delay.*

Friends, one and all, will you not ACT PROMPTLY? We believe you will.

A. A. W.

Michigan State Convention.

The Spiritualists of Michigan will meet in annual convocation at Battle Creek, on Friday, Saturday and Sunday, the 8th, 9th and 10th of December. Good speakers are expected and a good meeting anticipated. Let the friends in the State, both speakers and hearers, heed the notice and attend the gathering.

The Spiritualists of Battle Creek will entertain all who may attend the meeting. Let there be a full meeting, and the convention a success.

J. P. AVERILL, SEC. E. C. MANCHESTER, PRES.

Battle Creek, Nov. 13, 1871.

"North," the pungent correspondent of the *National Standard*, in one of his recent letters from Boston to that journal, says:

At one of the regular morning prayer-meetings, I was rather surprised to hear an open acknowledgment, from the leader that "the Young Men's Christian Association is not a benevolent Society. I was well aware of the fact, but never before had heard it frankly stated by a member. The occasion for stating it was as follows:

In reply to the regular urgent request to people to stand up to be prayed for, a seedy-looking stranger stood up. The leader of the meeting (seeming to consider him a good subject for special manipulation) directed him to come up in front of the desk, and then proceeded to ask him "What it was he wanted?" The man gave a moving narrative of bodily suffering and destitution; but when it appeared that the wants in question would bring no grist to the sectarian mill, the leader cut short the narrative, saying, "Let us understand each other. The Young Men's Christian Association is not a benevolent Society. We meet here to pray for *souls*. If you want *salvation*, you can have it."

As the man did not appear particularly to want salvation, the meeting was closed without further reference to him.

How to make a Magic Lantern,

And paint the Pictures; to get up a Christmas Art Gallery, (very curious and laughable); a rousing good Farce for home performance, entitled "Box and Fox;" ever-so-many In-door and Out-door Games; startling Conjuring Tricks; Chemical Wonders; Puzzles, &c., are to be found in the October, 1871, Number of "SPORTS AND GAMES." The price? Think of it! Only 25 cents a year! ADAMS & Co., publishers, 25 Bromfield Street, Boston.

The latest Game published, and the merriest Game out, THE LOVE CHASE. This new, unique and popular game will be sent by mail, post-paid, on receipt of the price—50 cents. Address, Adams & Co., Publishers, 25 Bromfield St., Boston.

IN MEMORIAM.

I once had a friend by the name of Samuel N. Howard, between whom and myself there existed an agreement that the survivor should at some time in life write, and cause to be published in a paper or magazine favorable to the views of him whose demise it recorded, an obituary notice; which notice should refer briefly to the leading facts, incidents and traits in the completed earth-life, and also to those immediately attendant upon its close, together with the nature of the funeral services, if any were had; in which, too, all of the vices of deceased were to be plainly stated—omitting, if anything, virtues; and which notice should be just such an one as no other person would write. We both hated the stereotyped phraseology which distinguishes the popular obituary. I still do. Whether, however, I shall succeed in avoiding it—whether I shall write anything worthy to commemorate the exemplary life and original mind of my absent friend,—I do not know. Indeed, the task is one difficult of accomplishment—one in which the ablest pen might fail, nor need to blush thereat.

Howard's was a most singular and yet beautiful life. He died in Sacramento City, California, in the Fall of 1861; the *Union* of that place kindly noticing the fact and date of his death—nothing more. Shelley was his model, and he studied the character and writings of that truest of philanthropists and purest and best of men, with an intensity and earnestness almost fanatical, and labored with equal assiduity to imitate his example, repeating always that noblest resolution in our language: "I will be wise, and just, and free, and mild, if in me lies such power." To the complete imitation of his chosen model, however, e was unequal. And here I must record what I believe to have been his only weakness. The frenzying bowl he neither touched, tasted nor handled; indulged in no profane nor unbecoming language; but when assailed—as every man will be whose lot fate has cast among the murderous bullies of the sanguinary frontier—he opposed violence with violence; yet he saw and acknowledged the approach of a better era and of better practices.

He was a Spiritualist; and few men better, or freer from the vices, which on the Pacific slope have swept so many promising young men away from the moorings of rectitude, out into the great, wild sea of crime and blood, to ruin and wreck, and final ignominious death, have lived. From all these he was free, perfectly free. But he was poor! kept poor by the uncontrollable benevolence of his pure, warm, genial and loving nature. Had he have had gold to buy the venal plaudits of this mercenary world, every hypocrite tongue in the land would have united to shout his praises, regardless of his worth, or whether he possessed any. But he was poor! The labor of his hands was his sole dependence; and his was the fate of all such: they die and are forgotten on the same day. When the rich man dies, the glitter and glare of the costly paraphernalia in which his *earth* is returned to its mother, and the sycophant herd who feign sorrow at his grave, make mockery even of human woe. But the poor man—

He dies at such a place, on such a day,
The mortuary records say,
And is buried out of sight away;
When ended is his dread life-fray,
None note his fall.

No flowers are brought to deck his bed,
No tears around his bier are shed,
Nor marble reared above his head;
We're only told that he is dead—
And that is all.

But though no fun'ral songs are sung,
Nor pray'rs are said by hireling tongue,
As in his grave is coldly flung
The laborer from whose toil is wrung
Our bread and clothes,

Sleeps he not just as sweetly there?
Shines not the sun as fresh and fair?
Breathe not sweet flowers a fragrance rare
As round yon stately column where
The great repose?

T. J. SUTTON.

Centerville, March 10th, 1871.

LITERARY NOTICES.

VITAL MAGNETIC CURE: by a Magnetic Physician. Wm. White & Co, Boston, Publishers.

This work is devoted to an exposition of vital magnetism and its application to the treatment of mental and physical disease. The author has dedicated the work to the magnetizers and progressive physicians of the present century. But the readers of the work should not be confined to the professional class to whom it is dedicated, for it contains much valuable information for the general reader. The book sells for $1.50; postage, 16c.

MAYWEED BLOSSOMS: by Lois Waisbrooker. Wm. White & Co, Boston, Publishers.

This is an elegant looking book of over two hundred pages. Lois Waisbrooker is well known as a spicy writer in the spiritualistic journals; also, as the author of "Alice Vale" and "Helen Harlow's Vow." Her last production—"Mayweed Blossoms"—consists of a large number of short stories, essays and poetic gems; it is a work for young and old. Every Lyceum should have half a dozen copies of this book. Price, $1.50; postage, 16c.

THE TEMPLE—Mental Disorders of the Brain and Nerves, developing the origin and philosophy of Mania, Insanity and Crime, with full directions for their treatment and cure: by A. J. Davis, published by Wm. White & Co., Boston.

And still they come—books from the prolific pen of our esteemed brother, Andrew Jackson Davis. This, his last production, the *Banner* firm have brought out in a style uniform with the rest of Mr Davis' works. In slow and precise steps Mr. Davis seems to be entering more and more into the elaboration of the philosophy of life, as incarnated in mortals; or, in other words, he is turning his attention more particularly, in these latter days, from the grosser manifestations of nature and science and history, to the mystic phases of human life, such as suffering, happiness, sorrow and disease. In the "Temple," this tendency which all careful observers have noticed in Mr. Davis, culminates in something tangible. The diseases of the brain and nerves are made the theme of special study, and step by step the reader sees how from comparatively slight mental disorder the seeds are sown which, in after years, bring forth mania, insanity and crime. This book should have an extensive reading. We heartily commend it as among the most valuable of the author's writings. The "Temple" should be in every household. The price is $1.50; postage, 20c.

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[This list is published gratuitously. It will be extended as fast as those interested notify us of its reliability. Will those concerned keep us posted?]

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Cummings, Lewis F, inspirational speaker, address care of Religio-Philosophical Journal, Chicago, Ill.
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☞The Managing Editor will answer calls for Lectures, officiate at Marriage Ceremonies and attend Funerals.

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3	2 50		3.56		5.70		7.82		9.96		12.10		15.30		21.70		29.16	
4	3 25		4.56		7.21		9.83		12.48		15.13		19.09		27.01		36.24	
5	4.00		5 56		8 72		11.85		15.00		18.16		22.88		32.32		43.32	
6	4.75		6 56		10.23		13.86		17.52		21.19		26.67		37.63		50 40	
7	5.50		7.56		11 74		15.87		20.04		24.22		30 46		42.94		57.48	
8	6 25		8.56		13.25		17.89		22.56		27.25		34.25		48,52		64.56	
9	7.00		9.56		14.75		19 89		25.08		30.28		38.04		53.56		71.64	
10	7.75		10.57		16.27		21 90		27.61		33.31		41 83		58.87		78 72	
11	8.50		11.58		17.78		23.91		30.13		36.34		45.62		64.18		85.80	
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Cleveland.	7.45	11.05	4.00	10.20
Arrive		P. M.		
Painesville	8 41	12.01	4 53	11.12
Ashtabula	9.32	12.50	5.44	11.59
				A. M
Girard	10.24	1.40	6.35	12.48
Erie	10.55	2.10	7.05	1.15
Westfield	11.57	3.28	8.30	
	P. M.			
Dunkirk	12.32	4 05	9.06	2.48
Buffalo	2.00	5.30	10 30	4.10
	A. M.	A. M.		P. M.
New York	6.45	11.00	3.30	6.30
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Cleveland.	5.00	6.05	2 30	7.20
Arrive				
Elyria	6.09	7,08	3.42	8.16
Oberlin	6.37		4.00	8.31
Norwalk	7.32	8 03	4.52	9.12
Monroeville	7.48	8.16	5.05	9.28
Clyde	8.22	8.45	5.36	10.00
Fremont	8.42	9.00	5.55	10.17
Toledo	10.00	10.10	7.35	11.30
Adrian	11,56	11.56	9.30	
	P M.	P. M.	A. M.	
Jackson		2.00	11.25	
W. Pigeon	3.20	3.20	1.50	3.20
Kalamazoo			8.10	5.35
Grand Rapids			11.10	8.30
				A. M.
Elkhart	4.00	3.00	2.35	4.25
Laporte	5.50	4.50	4 15	6.00
Chicago	8.20	7 20	6 50	8·20

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We may go through the world, but 'twill be very slow,
If we listen to all that is said as we go.
We'll be worried, and fretted, and kept in a stew;
For meddlesome tongues must have something to do.
People will talk.

If quaint and modest, 'twill be presumed,
That your humble position is only assumed—
You're a wolf in sheep's clothing, or else you're a fool;
But don't get excited; keep perfectly cool,
For people will talk.

If generous and noble, they'll vent out their spleen—
You'll hear some loud hints that you're selfish and mean.
If upright and honest, and fair as the day,
They'll call you a rogue, in a sly sneaking way.
People will talk.

Then if you show the least boldness of heart,
Or a slight inclination to take your own part,
They'll call you an upstart, conceited and vain,
But keep straight ahead; don't stop to explain.
People will talk.

If thread-bare your coat, or old-fashioned your dress,
Some one of course will take notice of this,
And hint rather close, that you can't pay your way—
But don't get excited, whatever they say.
People will talk.

If you dress in fashion, don't think to escape,
For they'll criticise, then, in a far different shape.
You're ahead of your means, or your bills are unpaid,
But mind your own business, and keep straight ahead.
People will talk.

They'll talk fine before you: but then at your back,
Of venom and spite there is never a lack.
How kind and polite in all that they say,
But bitter as gall, when you are out of the way.
People will talk.

Good friend; take my advice and do as you please;
For your mind, then, if you have one, will be at ease.
Through life you will meet with all sorts of abuse;
But don't think to stop it; 'twill be of no use,
For people will talk.

LOVE.—Never be ashamed of ever having loved any one. If, perchance, you have hated, then blush for it, but not for love. It does not matter at all whether the person on whom your affections fixed themselves reciprocated the sentiment. Where there is no shame in loving, in itself, the fact of having given love without reward can bring none with it. You have only bestowed a gift more priceless than any jewel can be upon one who did not thank you. Since there is sorrow to one's self in it, it is best to struggle with the heart, and keep it until it is asked for; but if it goes irrevocably forth, despite all effort, no need to feel like a guilty thing, and long to hide from your very self. Providence gave you that great love, and I believe that somehow it will mingle with the life of the one it hovers over, and shed a perfume and lend a sweetness to it, though it has never been spoken. Many a woman's life has shriveled away under the weight of "disappointed love," merely because her shame in it was so great. The false sentiment that teaches her to scorn a natural feeling, has worn her beauty away, robbed her of all hope in the present or the future. I think it would be better if even a woman dared to say, "I loved him, but he did not love me," with the same sweet sadness with which, when years have glided, she can utter the words, "I loved him, and he died." —*Interior.*

A little four year-old, living just out of New York, was saying the Lord's prayer at his mother's knee. After he had finished, she said to him: "Now, Sandy, ask God to make you a good boy." The boy hesitated, grew thoughtful, and, after a few minutes, looked up and whispered, "It's no use, mamma —He won't do it, I tell you; I've asked Him ever so many times."

What childish unbelief! That little boy will have to aid himself, and he has discovered very early what it takes some people all their lives to learn.

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Offend not thy conscious soul, the supreme internal witness of men. The only firm friend who follows men even after death, is Justice; all others are extinct with the body.—*Brahma.*

God is the gift of charity; God is the offering; God is the fire of the altar; by God is the sacrifice performed; and God is to be obtained by him who maketh God alone the object of his works.—*Bhagvat Geeta.*

There is *One* living and true God; everlasting, without parts or passion; of infinite power, wisdom and goodness; the Maker and Preserver of all things. What and how the Supreme Being is, cannot be ascertained. We can only describe him by his effects and works.—*From the Vedas.*

The heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers. * * Ineffable is the union of man and God in every act of the soul.—*Emerson.*

Religion is aspiration, in the noblest sense of the word. This we understand to be the true import of religion, shorn of its accidents and accessories; it is that which obtains in all stages of worship and devotion, from the lowest to the highest.—*F. Stahl Patterson.*

The true Idea of God, and the Religion which is to come of it—which is love of that God and keeping all his commandments—will work such a revolution in man's affairs as Luther, nor Moses, nor yet mightiest Jesus ever wrought * * The evidence of God is, first, in man's Consciousness; and second, in the World of Matter outside of him.—*Theo. Parker.*

As naturally as the stream flows, and the blaze ascends, does the mind turn upward to the consideration of a Divine Being, and a higher condition. Whatever is truly natural to man should be strengthened and cultivated. It were useless to expect to unfold all one's powers without devoting a portion of effort to religious culture.—*J. Murray Spear.*

Religious teaching is a necessity of the times. * * Teaching supposes teachers. To teach others acceptably, one must be duly qualified. One can teach only that which dwells within him. The teacher pours out his own thoughts, feelings, or emotions. Unless the teacher be religious himself, he will hardly succeed in religiously educating others. Consider, then, the essential qualifications requisite to constitute one an acceptable and useful religious teacher. —*Ibid.*

Be Pious and Religious, O my Son; for he that doth so, is the best and highest philosopher; and without philosophy, it is impossible ever to attain to the height and exactness of piety or religion. But he that shall learn and study the things that are, and how they are ordered and governed, and by whom, and for what cause, or to what end, will acknowledge thanks to the Workmen, and to a good Father; * * and he that gives thanks shall be pious or religious, and he that is Religious will know both where the truth is, and what it is, and learning that, he will be yet more and more religious.—*Hermes Trismegistus, (his Divine Pymander.)*

A certain amount of opposition is a great help to a man. Kites rise against the wind; even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition; opposition is what he wants and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance. He who cannot abide the storm without flinching, lies down by the wayside to be overlooked or forgotten.—*Christian Monitor.*

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